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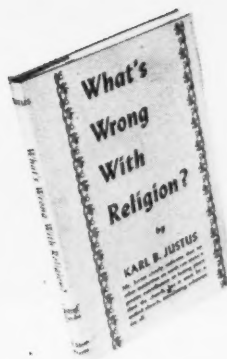
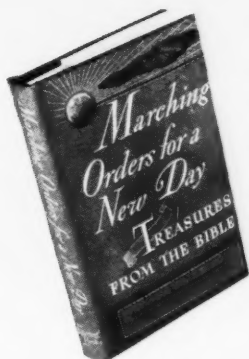
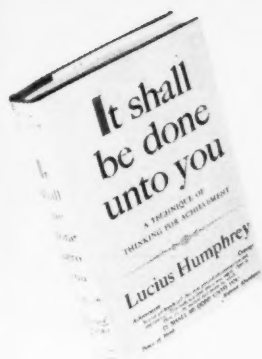
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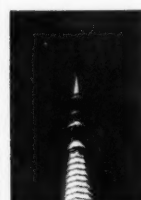
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## Town Meeting Sidelights



BY THE  
COUNTRY PREACHER



THE town meeting in Plainfield, Vermont, was to vote on the question of letting the Ladies' Aid use the town hall for a bazaar. An excellent but too excitable citizen whose phobia was union of church and state, protested. "Mr. Moderator, we wish well to the Ladies' Aid, but we must never tolerate any connection between religion and the church!" His nervous confusion won the case for the Aid. The use of the hall was voted with a roar of merriment.

IN ANOTHER VERMONT town meeting the new minister was present and some anonymous wag nominated him for hog constable. His instant rejoinder was, "Mr. Moderator, I came here to care for your people. I thought I was your shepherd . . . but you know best."

WHEN THE HIGH SCHOOL in Plainfield was new, the parsimonious among the taxpayers secured the insertion of this article in the warning for town meeting every year: "To see if the town will vote to abolish the high school." The moderator, Orlando Martin, was the founder of the high school and its first principal. I was superintendent of schools and we were sick of the annual fight for life, so we decided on tactics.

It was agreed that I should make a speech as soon as the article was called; also, that instantly on my subsidence, Ed. Bartlett, chairman of the school board, should move to pass over the article.

Now as the article read, an affirmative vote was a vote against the school, but Ed's motion reversed this. The friends of the school were ready, having been carefully advised under injunction of secrecy as to what would happen. The moderator cheerfully put the question and was answered by a loud and unanimous affirmative vote.

A childless old bulldog of the treasury stumped out of the meeting triumphant. "There! We've abolished that high school at last!" The meeting was safely adjourned, so there was no harm in telling him that Plainfield had only refused to consider its abolition. That old man is dead. The high school still lives. And if we stole the votes of the opposition, it was their parliamentary stupidity which allowed it. Stupidity shouldn't always be the final authority in education.

ARTHUR W. HEWITT

CHRISTIAN HERALD

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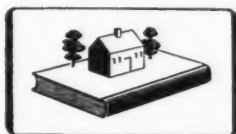
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# DOCTOR POLING *Answers*

ORGANIZER AND LEADER OF THE NATIONAL YOUTH RADIO CONFERENCE

## Question:

*What is your frank opinion of the campaign recently launched by the New York Journal American and perhaps other Hearst papers, against so-called "realistic fiction?" Are you in favor of a Protestant League of Decency?*

## Answer:

In answer, may I quote the telegram I sent, as Editor of CHRISTIAN HERALD, to the City Editor of the New York Journal American, shortly after the campaign's launching:

"Since World War I the volume of evil literature in the United States has been a rising tide. Now the 'amber' stream has become a flood that threatens America. Always there have been indecencies in print but until our time reputable publishers did not prospect this 'pay dirt.' Today the proudest names and most distinguished houses vie with each other to get into the money. I have just finished a book sent me for review which is as obscene as the galley of a cargo ship, but not a sentence in the publisher's blurb intimates the character of the product. The volume insults even the simplest decencies of life. For this and generally for its kind, 'realism' is the excuse offered, but the realism is veriest rot. These foul printed things lower the reading standards of a great people, inspire moronic minds to commit crimes and promote delinquency of every sort. For our shameless literary era, book reviewers have a grave weight of responsibility; with few exceptions they have covered filth with fine phrases and genuflecting before the god of realism, they have given their strength to lift the sluice gate for greedy publishers. We believe that censorship is fundamentally un-American. We are against it. But unless publishers and writers impose their own code, censorship is inevitable for it is still true that when an evil becomes intolerable it touches the point of cure. The country is indebted to the Journal American for launching this major protest. We need now a universal league of decency uniting Americans of all faiths and racial strains."

## Question:

*I like to enter coffee, soap and flour contests which appear on the radio and in papers. Do you find anything wrong in doing so? I have lots of time and this*

*helps keep my mind off other matters that I worry about.*

## Answer:

If you do not take this matter of contests too seriously and use it for the diversion that you suggest, I see no reason at all why you should not continue to fill in some of your otherwise unoccupied time in this way. The character of the company is your protection.

## Question:

*Is it true that at the 1925 meeting of the World Baptist Alliance, the fundamentals of the faith such as (1) The inspiration of the Scriptures, (2) The Virgin Birth, (3) The Deity of Jesus, (4) The Atonement of Christ and (5) The Resurrection of Christ, were denied?*

## Answer:

The charge that the World Baptist at its 1925 meeting, or at any other meeting, denied "the fundamentals of faith," as listed above, is an unmitigated falsehood.

## Question:

*I am a young woman ready for college. I wish to make my life for Christ. I have some artistic talent. Should I go on to college? Would there be an opportunity for me to use my art?*

## Answer:

I feel that for you the very important thing now is to make adequate preparation for life. Go on with your purpose to finish a college course. Talk with your pastor about colleges. Some of the best are located in your own state. One of my friends who became a famous missionary of his church, was also a cartoonist for religious journals. He used his talent to good advantage for Christ and the Church.

## Question:

*I have a friend who tells me that the Ten Commandments are Old Testament "stuff"; they are not binding upon us now; that the New Testament abrogates them.*

## Answer:

Your friend is hardly a safe guide! Jesus said that He came not to destroy the law but to fulfil it. These truths are eternal.

## Question:

*Our Sunday-school teacher made the statement in class that "statistics show the Jews control the wealth of the country and of the world." I do not believe this and I am afraid she has been reading some "poison-pen" publication. Will you give me your opinion?*

## Answer:

The statement that the Jews control the wealth of the country and the world is part of the infamous anti-Semitic propaganda that first swept Europe and that repeatedly infiltrates our own life. It is utterly untrue. Those who make it, consciously or unwittingly serve the cause of the enemies of freedom. It is un-American and un-Christian propaganda.

## Question:

*I have learned on what I regard as irrefutable evidence, that in the American zones in Europe, Coca-Cola and other soft drinks can only be secured in clubs and bars where hard liquor is served. Is the Army cooperating with the American liquor industry to seduce American men and boys?*

## Answer:

At the moment I can speak only for Germany, but I do have this direct statement from Major General A. R. Bolling, Theater Chief, Special Services: "Regarding your inquiry regarding sale of Coca-Cola in clubs where hard liquor is served. . . . Since you were here we have set up numerous soda fountains and ice cream bars operated by the Army Exchange Service. No liquor can be served in those places. Also, Coca-Cola and ice cream together with snacks are served in approximately 115 American Red Cross clubs. No liquor is served in any such installation. Only yesterday I received a report that due to the establishment of these soda fountains and ice cream bars, consumption of liquor has been materially reduced. . . . From the commanding general of the theater on down, every one is doing everything possible to provide clean and wholesome recreation for the young soldier coming overseas."

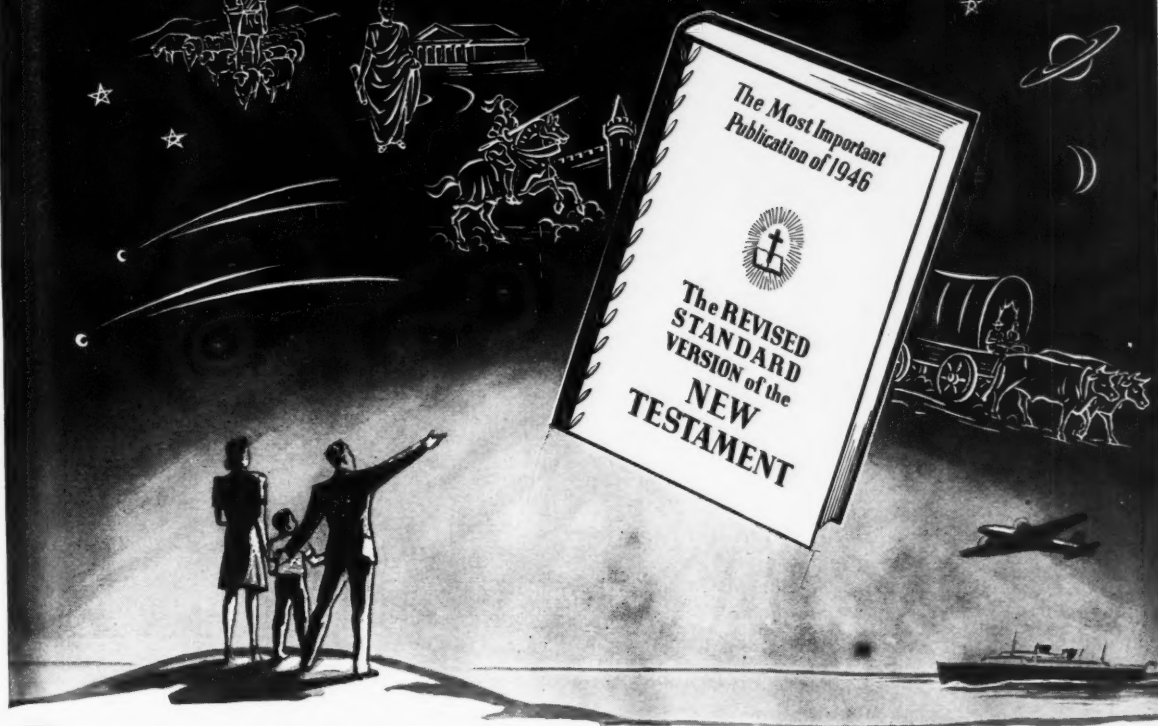
## Question:

*Do you enclose a stamp or a stamped self-addressed envelope when you write a letter asking for a reply?*

## Answer:

That depends. Writing a personal friend, whatever my reason, I do not enclose a stamp. Always in a questionnaire or general mailing, I enclose a stamp or stamped envelope. This is the course generally followed by those who write me. Recently, however, I was rebuked by a personal friend, a very distinguished gentleman, who replied generously to my personal request for information and then criticized my failing to enclose the stamp!

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JOHN 8

8 "Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." 13 The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." 14 Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know I have come and whither I am going, but you do not know. 15 You judge

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# FENCES

By Delbert Lean

**H**ENRY came to our community about three years ago. We knew nothing of him. Frankly we were a little worried, because neighbors are not always good neighbors. Sometimes they put up fences. The woman who owned the property before Henry purchased it put up a barbed wire fence. We used, occasionally, to talk over or through the fence, but we never went through the fence. She said that she did not want the paper boys and the farmers who came with vegetables to wear a path through her back yard. That's what she said. She was a very lonely woman. I think she wanted to be agreeable, but she wanted it on her own terms. The free and easy give-and-take of close neighbors was hardly understood by her, and so, in spite of all her loneliness, she put up a fence.

The first thing Henry did was take it down. He came that year, quite early in the season. We had heard in a round-about way that Henry was to be our neighbor. We were somewhat apprehensive when we found out there was no Mrs. Henry. Never had been! Single men are strange creatures, sometimes.

When he arrived, it didn't take us long to discover that the fence between his property and ours was down. In fact, the fence was also down between him and his neighbor on the other side. His fences were all down. It was a new experience for us to look out across the unobstructed yards.

Henry soon came over. He introduced himself as our new neighbor and said that he was going to town, and wondered

whether there was anything that he could get for us. We felt at once that he was going to be all right.

It wasn't long before a beaten path was worn across the field where there had been no path before. We came and went as neighbors should. He was such a helpful neighbor and so willing. He has a very large garden; I have a very small one; but he knows so much more about a garden than me. I think sometimes that he must get a bit fed up with me. I ask so many questions, and get his judgment on all sorts of things. I borrow his working tools, he borrows mine—less frequently, of course, for he has almost everything he needs.

Henry has transformed the field that used to be so barren into a thing of beauty; he has a large vegetable garden and edges it with flowers, and when the seeds and plants and flowers show themselves, Henry then becomes a man of pride. He's happy in the things that he has grown to beautify the spot, and has a keen delight in what his hands have done.

Henry likes to have the birds around, and so their houses may be seen on every hand. He had some trouble getting purple-martins there, and each year has enticed them in a different way. They came and scrutinized the place—and then they flew away. But Henry is a patient man, and so he changed their house until apparently they liked it, for this year purple-martins came to stay, and Henry was a very happy host. He sat in his back yard and watched these noisy, quarrelsome, chattering, graceful

birds, and you could tell that he was glad. He had wrens and blue-birds, the cedar waxwings and the robins, and the sparrows of so many kinds, and when his "glads" began to bloom, the humming birds were there.

Henry likes to have his friends around. He has a cottage near the lake, as well as one a little farther back, and those who come to visit him may take their choice. He never charges any rent. His friends are welcome, if there's any room, and some may stay a day or two, and some, perhaps a week. While they are there, Henry goes on about his work, quite unperturbed.

He has enough of money, or thinks he has, and that is why he doesn't ask for rent. He doesn't think of money as some of us think. It doesn't seem to mean so very much to him, and so he never charges any rent. His cottage would bring him quite a bit, but Henry prefers friends. I wonder if that doesn't make him what he is.

Henry's such a helpful man. He helps the neighbors any time at all. At threshing time the farmers 'round about will find him with a pitchfork in his hand. When 'tater diggin' time comes on, he's there again. He doesn't work too hard. He's getting on in years, but when the season rolls around, they know that they can count on him.

There's one thing more that Henry likes to do. I think he likes it best of all. It's picking wild blackberries. One day he said to me, "If you can get the fun from fishing that I can get from this, you must enjoy it." He must, indeed. He always tries to get the same amount. Two two-quart pails. No more, no less. Four quarts, that's quite enough. It's not the easiest thing to fight your way through brambles in the woods, but Henry loves it. The reason is, I think, because he looks ahead. When he emerges from the woods with two pails full of berries and then goes home to rest a bit, he doesn't think of that delicious dish for him, he's wondering who, among his friends, would like some too. So after all the scratches and the work that he has had to get them, he'll clean them carefully of leaves and twigs and pass them out among his friends. That's why, for him, there's so much fun in picking blackberries.

Our Henry does so many lovely things, it seems to me that he's an inspiration for us all. We come to this community or that and then we put up fences, some of us. These shut us in, our neighbors out. Now all of us are neighbors, all want to be good neighbors too, and yet we put up fences; fences it may be of prejudice, of either race or creed, and maybe some are snobbish; perhaps it's money makes them so; perhaps it's something else. Oh! there are lots of things that shut us in—our neighbors out. But if you want to be most happy now, I think you'll have to do as Henry did, just take your fences down. We're really all nice people.



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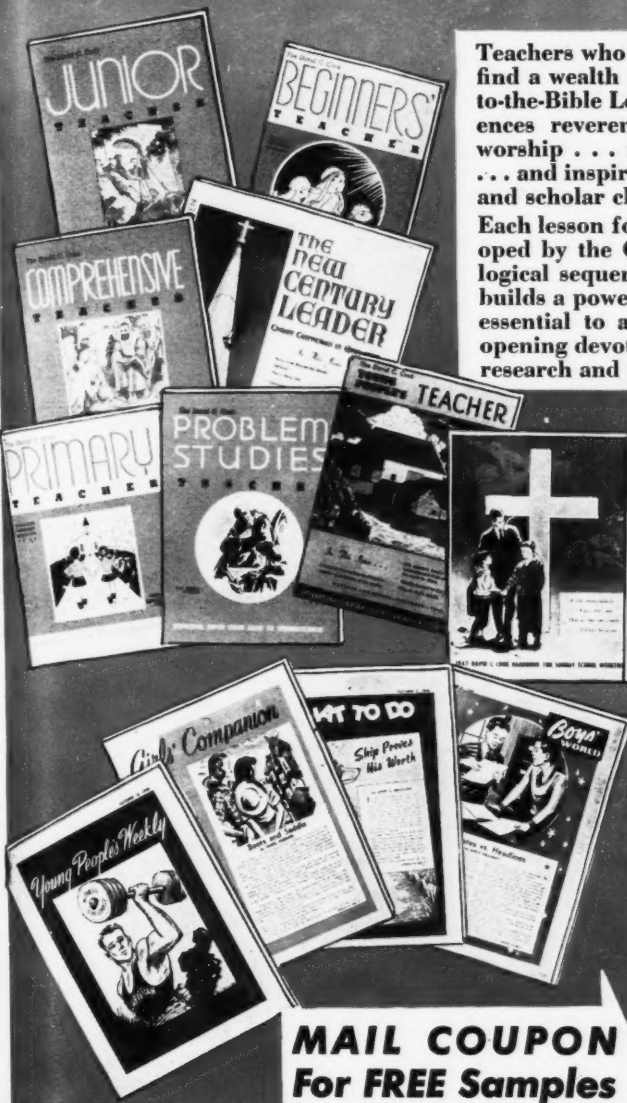
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Surely goodness and mercy  
shall follow me all the days  
of my life :

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CHRISTIAN HERALD

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**CHAOS:** As we go to press, the right to strike has produced a chaos seldom known before in the land of the free and the home of the brave. And the queer part of the performance is that millions of the free and the brave are caught smack in the middle, between the fires of two opposing labor camps, with little chance of knowing what it is all about and little chance of doing anything about it if they did know.

The strikes of the maritime and trucking men are a grand confusion, but some few basic causes for it all are clear. In the case of the maritime workers, it is a struggle between the CIO and the AFL maritime unions. The first to strike were the 65,000 members of the Sailors



A DEPARTMENT OF INTERPRETATION AND COMMENT

*Edited by Gabriel Courier*



Henry A. Wallace (above, surrounded by reporters) is headliner extraordinary this month. Out of the Cabinet, he is a free citizen—and political dynamite.

Union of the Pacific and the Seafarers International Union, both AFL affiliates. This strike was settled by the Government's formula. Then CIO's National Maritime Union called out 90,000 men in an effort to get for CIO the same wage raises the Government had granted AFL. It is clearly a battle between two unions—and as clearly a fight against the Government's ruling, as laid down by the Wage Stabilization Board, which granted the AFL raise. In the middle stand the shipping companies and the public—absolutely helpless!

Now there are rumors that West Coast CIO unions are demanding higher wages than those granted the AFL men. Of course. There is no end to this business, once it gets started.

The New York trucking strike, which

all but paralyzed New York and which affected the whole country by tying up the nation's greatest shipping center, started with the walkout of 12,000 truck drivers who handled the city's general moving jobs. This was Local 807, soon joined by Local 282 (building materials truckers) and Local 816 (meat and liquor). There were 24 other locals not on strike, but the men who had walked out took care of that; they established picket lines which kept the non-strikers from making deliveries. Local 807 also got help from New Jersey, where 10,000 drivers walked out in sympathy.

What they asked was a thirty percent increase in wages and a forty-hour week. We blame no man for wanting a forty-hour week. But when we discover that truck drivers on strike are already get-

ting from \$8.45 to \$11.63 per day, it looks to us like pretty good pay. How much do the school-teachers in this country make? And the college professors? And the ministers? And the social workers?

**SPEECH:** Mr. Henry Wallace's speech is now history. And what history! Not in modern times has this country been so startled by an orator as it was startled by Mr. Wallace on the platform in Madison Square Garden.

That Mr. Wallace had a perfect right to speak, and to speak out against the foreign policy of Mr. Byrnes and the President, nobody doubts; that Mr. Wallace did more harm than good is not doubted, either. The ex-Secretary is a man of very deep convictions—very deep religious convictions. He is neither Communist (the Communists booed him in the Garden!), crackpot nor crank, but he is a mystic and a philosopher preoccupied with certain fixed ideas concerning mankind and mankind's governments which are ideas and not realities. He loves humanity; he wants to do whatever will help humanity most, but he turns out at last to be an impractical and often blundering absolutist, completely out of harmony with the hard-boiled politicians and statesmen who happen to be running this world.

All he did in his speech was to defend his convictions on world peace. In this department Mr. Wallace is a near-pacifist who believes in the appeasement of Russia. He believes in the reduction of American military power, in withdrawing it from Europe. He believes that if we do that, and really try to understand and get along with Russia, that there is hope for peace. Many other Americans do not believe that. Mr. Byrnes doesn't believe it, and he has proceeded in Paris on an entirely different policy which now stands condemned by Mr. ex-Secretary, Henry A. Wallace. To say that Mr. Byrnes and his associates, fighting for the peace in Paris, were



embarrassed, is really to put it mildly.

It is easy to talk of peace with Russia in generalities—as Mr. Wallace talked. It is also easy to call for the complete abandonment of all force and easier yet to throw the whole Russian problem in the lap of the United Nations—but is *that* solving the problem? It is easy to call for the abandonment of military protection—provided you are *not* liable to be overrun by another (military) power the minute you break your sword! Mr. Wallace says that armament races lead to war. They do. So does a unilateral pacifism!

We believe that Mr. Byrnes is at least trying to be a realist in a world of realists; we believe that Mr. Wallace, great humanitarian soul that he is, borders on the credulous and the fantastic.

**MEAT:** If you are a housewife, or a husband who does the shopping (we understand there are some husbands like that) then you're interested in meat. Or the lack of meat. Last week many of the butcher shops were as bare as Mother Hubbard's cupboard; we heard some housewives talking about spaghetti as a substitute, as they talked during the war . . .

The minute meat prices went under OPA control again, the flow of meat slowed down to a trickle. The black market got into action quickly. Housewives rioted in city meat markets for a few choice scraps. Many a butcher would sell only by phone. OPA says there are two reasons for it, to wit:

(1) The heavy shipments and processing of meat during the holiday from price controls, and (2) the reinstatement of ceiling prices, which allow a raise of 3¾ cents above June 30 ceilings but which also have reduced the prices of retail meat from 20 to 40 percent below recent (uncontrolled) levels. Frankly, neither seems a good reason, to us.

Why all this? The war is over, and with the ending of the war, there should have been *some* relief. It's more than a year since we stopped fighting, and today we are worse off than we were then. Why all this confusion? Can it be that someone, somewhere, is hoarding up supplies that the country needs desperately, holding them for a better market? It certainly sounds queer to read that meat flows freely the minute price ceilings go off, and that it almost stops flowing completely the minute ceilings go back on. It's time somebody did a little honest investigating here.

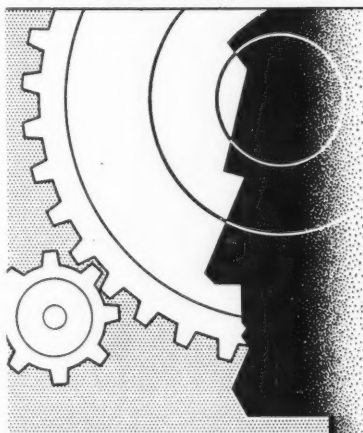
**HANDICAPPED:** There are in this country some 28 million handicapped people—thanks to disease, accident, or war. Two and a half million of them, of working age, have permanent disabilities that make it hard for them to find employment. There are a quarter of a million veterans who are the bravest of the brave—but in February of 1946, for every 34 disabled vets who applied for

jobs, only one ex-serviceman got a job!

This is as disgraceful for the American public as it is discouraging for the handicapped. These people are well able to work; you'll find amputees teaching, preaching, farming, making shoes. You'll find the blind running drill presses, inspecting film. You'll find persons with arrested t.b. working as accountants, watchmakers, laboratory technicians. They want no pity, ask no quarter: all they want is a chance to prove their worth on a job.

To help them, the U. S. Department of Labor has organized what to us is one of the finest governmental agencies in the history of this nation: the Retraining and Reemployment Administration. This agency set aside October 6-12 of this year as National Employ the Physically Handicapped Week—but let's not get the idea that the handicapped need

## HIRE THE HANDICAPPED



IT'S GOOD BUSINESS

employment only once a year, or that we do our duty in thinking about it only one week of fifty two.

Have *you* a job for a handicapped man or woman? Get in touch with the above agency at Federal Trade Commission Building, Washington 25, D. C., *today*.

**COURIER'S CUES:** Both Army and Navy are increasing Russian-language classes for officers . . . Elliott Roosevelt got a mere \$25,000 for his four articles on FDR in "Look," taken from his forthcoming book . . . Watch for new appeasing moves from U. S. State Department to President Peron of Argentina: it is an anti-Communist move . . . One-half of the 162 prominent Germans recently queried on the prospects of democracy in Germany said flatly it wouldn't work; one-fifth said they just didn't know; a lot said it might be good for German business . . . General Mark Clark wants to go somewhere as U. S. ambassador . . . Government has huge staff of experts tracking tax-dodgers.

## ABROAD

**WITHOUT HAMLET:** The long-awaited council of Jews, Britishers and Arabs has met—minus the Jews. Object: to find a solution to the Palestine problem. Accomplishments to date: exactly nothing.

Nothing, we believe, was accomplished at this meeting. The Jews were not there. It was like trying to play Hamlet without Hamlet, without even the ghost. The British sought a solution while they completely ignored the most potent dynamite in the whole situation: they acted as though there were no such thing as Zionism.

The Arabs will have none of it, either; they might as well have stayed home, too. They will not listen to talk of partition in Palestine; they say they will fight if the British try that. Who will supply them with arms? The Arabs have spoken before of seeking aid from—Russia.

It would seem that the British are in there trying; they have gone a long way in suggesting separate provinces for Jews and Arabs in the Holy Land, "subject to satisfactory revision or replacement." You can't go much farther than that.

The Arabs call for the UN to step in. If the UN did step in, would the Arabs abide by the UN decision? We think not. Is there, then, any peaceful solution for the Palestine problem? As things stand now, we think not. It is time for the UN to take over, *and to enforce its decision with arms*.

**COOPERATION:** The news correspondents and radio commentators seem to be falling into line in perfect agreement concerning the Russians and the Russian tactic for tomorrow. In the last week we have heard no less than three of them come out with the prediction that Russia, in the diplomatic conferences just ahead, will completely reverse herself! and embark upon a campaign of complete cooperation with her former battle allies. At first it seemed too good to be true. But when you sit down and think about it—why not?

Russia is in no position to fight another war now; if her bluff were called now (may God forbid the necessity) by England or the U. S., and a show of arms forced, Russia would back down, and backing down would lose more face than she could recover in years, with her own people and with the world. Russia, furthermore, is painfully aware that the United States has an atomic bomb; she does not have that bomb, however she may bluster. She goes frantically about the world trying to buy a handful of uranium here, another there; if she had stock-piles of uranium, high enough to give her mass production in atomic bombs, she wouldn't be trying to do that!

Russia has been bled white, in the last war. No, her people have been bled white, and her people will be a long time forgetting that. It would be more difficult to make them fight soon than it would for Uncle Sam to make us fight soon. Ten years from now, the picture may be different; in 1956, Russia may be able to really get tough. She isn't ready for that now. Hence—cooperation!

Our score in prophecy, in this department is about 75 percent right, 25 percent wrong. We'll take a chance and prophesy this: There will be no war with Russia for at least three years, and maybe not then. And there will be very serious internal dissension inside the Soviet within two years at the very latest.

**TRUCE?** It wasn't so long ago that Chiang Kai-shek and his Nationalists were asking for a truce in China; the Chinese Communists, at that time, weren't interested. Now the headlines are telling us that the Chinese shoe is on the other foot: the Communists are suggesting a truce, through General Marshall. We doubt that either General Marshall or Chiang will be interested. Why?

Chiang has all but cleared the strategic railroad from central China to Manchuria; he has captured better than fifty important railroad towns; he has driven the last Communist out of the province of Hupeh, and he has captured from them important points in Kiangsu, Anhwei, Hopeh, Honan, Shantung and Jehol. If Chiang gets Jehol, he gets all southern Manchuria.

Faced with this string of defeats, the Communists naturally are ready to talk terms. It seems more than possible to us that they will be through as a war party and ready to cooperate in the National Assembly scheduled for November 12. But even if they are through as a military force, they will bear close watching as a political force. The leopard has a habit of *not* changing his spots.

**RUMBLINGS:** Just so that we do not leave the previous item on Russia all up in the air, let us submit here some of the evidence upon which our prophecy concerning domestic upheaval in Russia is based.

There is already a distinctly revolutionary rumble within the Soviet Russia: it is not as peaceful a situation as Stalin would have us believe. There is, for instance, a repeated emphasis upon the ominous word "purge." The Ministry of State Control is purging (jailing, shooting?) factory workers and accountants. There have been significant shifts in government personnel, many changes in top-office men and ministries. Recently, two-thirds of a page in the four-page Moscow newspapers was given to reports of reprimands to Soviet citizens and officials.

Then there is General Zhukov, No. 1 war hero of the Soviet, who has just been

exiled to the unimportant and lonely post of commandant of the Odessa garrison. All sorts of reasons are given for the exile, but one isn't mentioned at the Kremlin: Marshal Zhukov was very friendly with General of Army Dwight D. Eisenhower.

Maxim Litvinov, too, has been hustled into outer darkness. The old man is a great friend of the West—and he actually got along with the British and the Americans! Now he's out of the official picture. Why?

In the Ukraine, the pot is boiling:

On the constructive side, the Episcopalians elected a great American Christian to the office of Presiding Bishop of their denomination. The Right Reverend Henry Knox Sherrill of Massachusetts is a worthy successor to Bishop Tucker, who retires. Then the Episcopalians in conference assembled really did something to their outmoded marriage canon; that has been years coming, but it has come, and it is a fine step ahead.

But this Convention has done irreparable harm to the whole cause of church union—and even to church unity



"PARDON ME, MISTER—DO YOU KNOW WHAT TIME IT IS?"  
Herblock in the Washington Post

within the last eighteen months, 38 percent of all secretaries of regional party committees, have been replaced, and 64 percent of all executive committee presidents have been thrown out. Rumble, rumble, rumble!

## CHURCH NEWS

**DEMOCRACY:** The tumult and the shouting of the triennial general convention of the Protestant Episcopal Church has died down, and the delegates, bishops, commoners and just plain spectators have gone home, and some important ecclesiastical history has been made.

—in its rejection of the proposed merger with the Presbyterians. Some champions of the church will rise to say that the proposal is not rejected, that the Episcopalians have only "continued unity negotiations." That is a subterfuge, and it makes anyone who thinks straight agree with Dr. William Pugh (of the Presbyterian Church in the U.S.A.) that it is now very difficult for the Presbyterians to respect the sincerity of the Protestant Episcopal Church. The Episcopalians in 1937 approached the Presbyterians on the subject of organic union; in 1946 the same Episcopalians refused even to consider a proposal looking to that unity.

It seems regrettably true, as has been said somewhere before, that the Episco-



The Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, was recently elected Presiding Bishop of the Protestant Episcopal Church in the United States. He is shown above, right, taking a stroll with the Rt. Rev. Henry St. George Tucker, whom he succeeded.

palians have gone isolationist, preferring to die by themselves than to live with anyone else. It was a bit incongruous to learn that the House of Deputies of the Convention passed a resolution asking for world democracy among the nations, and then refused to even discuss church democracy with their brother-Presbyterians! Two days later, a resolution in the House of Deputies, asking that the word "layman" in Church laws be interpreted as applying to women as well as men, was shouted down by male delegates.

What kind of democracy is this?

**RECORD:** We Americans like to hold records; we'll do almost anything to come out first. And we've just hung up one record, according to the Federal Security Agency, which isn't exactly flattering. The FSA says that the 1945 divorce rate in the United States was the highest in the nation's history. The ratio of thirty-one divorces for every 100 marriages nearly doubled the prewar average of 17.8 for 1937, 1938 and 1939.

In 1945 we had 502,000 marriages ending in divorce out of a total of 1,618,331 marriages. The official statistical divorce rate was 3.6 per 1,000 of population.

The FSA doesn't say why—aside from the general conclusion that there were certain social and economic changes throughout the country that might have helped. That's right. Then there was the back-sweep of the war, when a lot of war brides suddenly woke up to the fact that marriage was a pretty serious business; there was a lot of quick money floating around, begging to be spent—and a lot of it was spent in ways that do little to hallow the marriage bond.

There are probably a thousand other

reasons. There's a lot wrong in this department!

**RADIO:** Forty leaders in the field of religious radio want a new deal in religious radio—and they may be quite justified in their request.

Protestant religious radio, to put it bluntly, is a mess. The big radio chains have up to now given control of free Protestant time to the Federal Council of the Churches of Christ in America. That Council represents 26 major denominations, and that is a sizable slice of American Protestantism. But there are over two hundred denominations in this country—and that leaves a lot of them outside looking in, so far as free radio time is concerned. There has been constant objection to what the outsiders call "the monopoly" of this time, and we see their point.

The Federal Council programs have been good programs; Dr. Frank Goodman, in charge, has put on the air a succession of the greatest and clearly the most eloquent ministers and laymen of the nation. But when that is said, it still remains to be said that many of the conservative ministers and laymen feel that they are banned because they do not happen to be among the chosen twenty-six.

The Federal Council is studying the possibility of setting up a "more inclusive radio ministry," and there is every sign that it may be realized. It should be realized—and soon!

**FRENCH:** A Gallup poll conducted recently throughout France showed that 65 percent of those answering believe in religion; 32 percent were non-believers and three percent had no opinion at all.

That's a bit startling, for if ever unbelief had a chance to grow and thrive, it had that chance in France. With the Revolution, out went religion—or so the enemies of religion thought! They paraded "Reason Enthroned" (a Parisian harlot) through the streets; that was supposed to be the end of religious faith. Voltaire got in some damaging blows against a decadent Church; the clericalism of that Church did incalculable harm to the cause of intelligent faith, and drove off many a would-be friend.

But in spite of all this, religion in 1946 still claims the loyalty of 65 percent; after nearly two hundred years, the devotees of Reason Enthroned can claim a scant 32 percent. Atheism doesn't really seem to be growing very fast in what atheism once called The Homeland!

## TEMPERANCE

**HANK:** This is old (it appeared in the *Detroit News* of April 15) but it's so good we just had to pass it along to you. On page 23 of that *News*, was this ad:

"There's no hocus-pocus about it!" says Hank Greenberg, baseball's home-run star. "I've read the reports and Medical Science has proved you can't beat Raleighs for less nicotine . . . less throat irritants . . . all-round safer smoking! I recommend Raleighs to all my friends. Raleighs are right!"

So far, so good. That puts it pretty straight that Hank smokes Raleighs and likes 'em, since they do him so much less harm (with that "less nicotine") than other and more unhealthy brands of cigarettes.

But look ye! On page 17 of the same *News* is this; in an interview with the same Hank Greenberg:

"I feel fine now—better than I have for some time," said Greenberg. "The doctors said I had a stomach disorder and I'm giving up cigarettes and coffee. I never was much of a smoker, anyway. I'm sleeping better now and I feel much better."

Wow!

**SICK:** Alcoholism, the best authorities say, should no longer be looked upon as a moral evil. It is physical *sickness*. All right, let's take their word for it.

Do you know any merchant brash enough to offer typhoid fever germs for sale? Have you a store in your town where you can buy tuberculosis by the pill or bottle? No? You say the law would step in and stop that, in a hurry?

But do you have any liquor stores in which alcoholism is sold? It's a safe bet you do. You can buy it by the drink, bottle or case in most counties in this Union, and what's more, the *dispensaries of this sickness advertise wherever they please*.

Why are they allowed to do that?

CHRISTIAN HERALD





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## PROTESTANT UNITY—NOW!

"**M**UST we despair of Protestant unity?" was the question raised in a recent CHRISTIAN HERALD editorial. With a general though incomplete survey of the entire ecumenical field, we concluded that unity on the basis of doctrine and theology was impossible and we said: "Protestant organic union is just about as far away as the organic union of the Roman Catholic Church and Protestant Churches." We recognized with gratitude organic unions achieved within many church families, the growing power of federated movements throughout the world and particularly the rising tide of evangelism and facing that dynamic question, "Must we despair of Protestant unity?" we added: "CHRISTIAN HERALD does not consent to such despair. Protestants must achieve unity if our Protestant heritage is to be preserved and passed on unimpaired to our children. We believe that the solution of the problem is in unity of fellowship and service rather than in any federation or unity of doctrine or theology."

In that same editorial we expressed the conviction that the only possible complete or near-complete Protestant unity must be a unity without prejudice to the doctrinal positions of its constituents, and within the field of common Protestant agreements and objectives. This unity would be inclusive of all Protestants who have a common stake in the American way of life and who accept a common responsibility for defending and enlarging freedom of worship and all other freedom.

The response to our editorial was prompt and greatly encouraging. It supported our thesis and confirmed our faith. The editor of a conservative denominational paper wrote, "You have it and the time is now!" The executive secretary of a city council of churches in the West replied, "We have waited for this ever since you first wrote of the Pomona plan." (Such a working program exists in Pomona, California, where fundamentalists and liberals, with others of the middle position unite to support and strengthen their Protestant heritage.) Also we have heard of groups meeting in this spirit to support community projects and one clergyman on the Pacific Coast is circulating a fellowship covenant card among clergymen of all doctrinal positions. These and many others who have written us are con-

scious of a grave crisis within Protestantism and are determined to do something about it.

But one letter particularly has stated the case for the conservatives, succinctly and with challenging directness. The writer is president of a great college and distinguished among his brethren. It is his conviction that at the moment the cause itself should not be personalized and respecting his confidence, we withhold his name but print his letter:

"From my experience over many years, I have come to the conclusion that we can never unite the Protestant forces on the basis of a creed or doctrinally. Our people simply do not agree and there is no use trying to get them to agree. Also I am convinced that it hurts the individual Protestant and weakens his 'Protestant Punch' to force him to compromise his religious conviction by approving and supporting an organization that is not in harmony with what he believes to be evangelical Christianity.

"But we do need in America, a clearinghouse for Protestant religious groups so as to protect our basic liberties . . . Cannot CHRISTIAN HERALD head up a movement through which presently the Federal Council of Churches, the National Association of Evangelicals and all other organizations would clear? Let the Modernists be Modernists and let the Fundamentalists stay Fundamental! We can and must work together as Americans and as Protestant Americans. However we cannot work together on any basis that compels some of us to sacrifice our convictions concerning truths which we believe are fundamental to vital Christian experience. The overwhelming majority of all Baptists, Methodists, Presbyterians, Episcopalians, Disciples and others within these family groups, as well as all newer and so-called 'Pentecostal' churches are conservative, are 'fundamentalist' in faith. No, Protestantism in this country cannot be united doctrinally, but such a unity as you propose, such a clearinghouse for all Protestants would be to my mind the solution to the problem of Protestant division."

This letter closes with the significant and imperative words, "What do you think?" CHRISTIAN HERALD has answered that question. We agree with the writer and have stated our convictions. Now, what do *you* think? We invite and we need your replies. CHRISTIAN HERALD is eager to support a Protestant unity, honoring every doctrinal loyalty of its members, enriching the total religious life of the nation and strengthening American democracy.

*Daniel A. Poling*

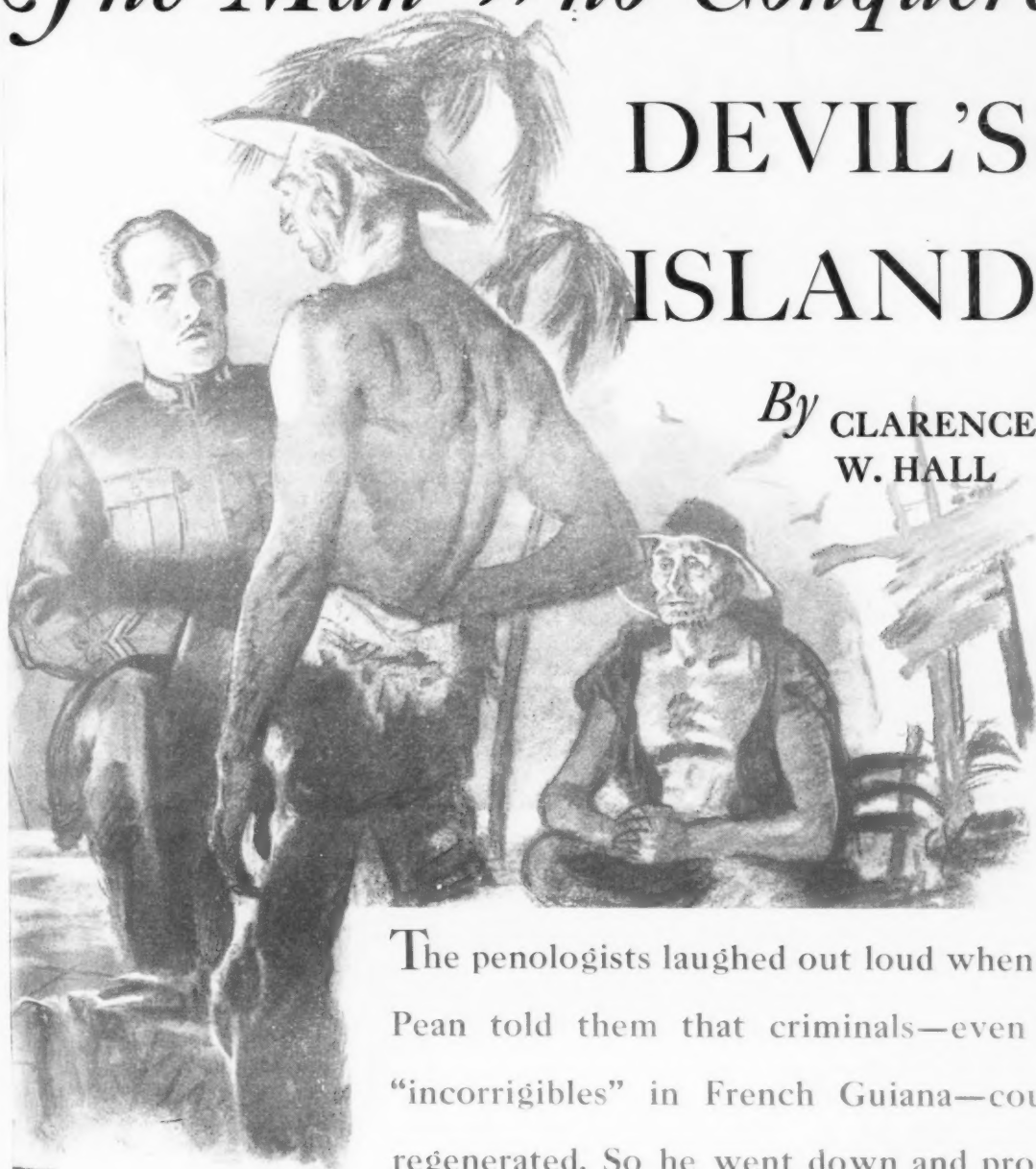
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OUR PLATFORM: Christian Herald is a family magazine for all denominations, dedicated to this platform: To advance the cause of Evangelical Christianity; to serve the needy at home and abroad; to achieve temperance through education; to champion religious, social and economic tolerance; to make Church unity a reality; to labor for a just and lasting peace; to work with all who seek a Christlike world.

# The Man Who Conquered

## DEVIL'S ISLAND

By CLARENCE  
W. HALL



The penologists laughed out loud when Major Pean told them that criminals—even those “incorrigibles” in French Guiana—could be regenerated. So he went down and proved it.

**A**FTER nearly a century, during which Devil's Island became a term standing for everything evil in penological inhumanity, France's notorious prison colony is being liquidated. In a matter of months the infamous “dry guillotine,” which has claimed more than 70,000 victims since its establishment in 1852, will be smashed, French Guiana cleared of its last convict, and the way opened at last for the peaceful development of the colony's rich resources.

And the man chosen by the French Government to do the liquidating is not

a government official, not a member of the Chamber of Deputies, not a professional penologist. He is a mild-mannered little Salvation Army officer, Major Charles Pean by name.

There is good reason for that choice. A reason that goes back to Pean's 18 years of unremitting labor on behalf of Devil's Islanders, and even more years of unflinching faith in religion as a power capable of transforming human life on its most vicious, most hopeless, most unregenerate levels. The ringing down of the curtain upon the final act of penology's most tragic drama is more his personal triumph than any other's.

It was while he was a student at the University of Paris, just after the close of World War I, that the Salvation Army sold Charles Pean its bill of goods. Majoring in the social sciences, he was captivated by the Salvationists' claim, supported by a few well-chosen Exhibit A's, that a man may be down—as far down as the combined operations of evil nature and unfortuitous circumstances can take him—but he is never out.

Young Pean decided to give this theory



a try. Switching to theology, he developed an especial fondness for the Apostle Paul, the intrepid scholar of Tarsus who turned a Damascus Road vision into a glory road of human helpfulness. And when he emerged from the university with a degree in divinity, he placed his life at the disposal of the Salvation Army.

Shortly thereafter, while Pean was



Major Pean, who showed the experts the more excellent way to liquidate France's infamous "dry guillotine."

testing out the "down but not out" doctrine in Paris' Montmartre, French public opinion was electrified by a series of revelations of conditions in the Guiana penal settlement. The shock was supplied by a French journalist, Albert Londres, and his exposures shocked public opinion as it had not been shocked since the Dreyfus case and Emile Zola's *J'Accuse*. Londres' articles sparked a flare of indignation and demand for reform—a flare that, like others before it, shortly died down.

But it didn't die down in Charles Pean. He pored over the newspaper stories, dug into the libraries for previously written accounts of the penal colony. And something like a Macedonian call seemed to come to him from the far-away shores of Guiana. He had dedicated his life to the proposition that the "farthest down" could be lifted. Why not apply it to the pariahs of Devil's Island?

Penologists laughed at him. The authorities smiled gently at his naivete, and showed him records of a hundred attempts at Guiana reform—and a hundred failures. Even some of Pean's comrades in the Salvation Army suggested that perhaps, after all, there might be some men who had gone beyond help from either God or man.

But Pean was stubborn. "Perhaps all you say is true," he insisted. "Perhaps we can do nothing. But we can try. In any case, I'd like to see the penal colony for myself."

They finally let him go, more to get

him out of their way than for any other reason. They gave him the necessary official papers, granting him *carte blanche* to investigate as much as he liked, then shrugged him off. "You'll see," they said.

He did see. But he saw more and saw farther than the officials in France had suspected. At Saint Laurent-du-Maroni, the administrative center of the penal colony, he passed through gates bearing the proud legend of the homeland, "Liberty, Equality, Fraternity." It was the last he saw of either in this crucified colony of crucified men.

For three months he poked about the colony. The officials wanted to give him a "guided tour." But he insisted on striking out for himself, living with the prisoners, talking with them, learning their ways of life—and death. He discovered there was more death than life here, that out of the thousand or more sent out each year less than one tenth lived as long as five years. And as for the survivors, theirs was living death.

He went out with men newly come from the sidewalks of Paris and the tem-

land, where Dreyfus had been held, gave its name as the popular appellation for the whole colony.

He spent days at infamous Camp Saint-Jean, the "dead end" of the settlement, home of the *relegues*—the riff-raff of France, recidivists with a terrifying number of petty crimes to their credit who had been banished for life to the colony. Here men, chained like wild beasts or herded together in immoral squalor, were kept in cells and blockhouses with the syphilitic, the cancerous, the leprous, the tubercular.

But of all the beaten characters Pean met in this sinkhole of depravity and inhumanity, the 2500 *liberes* in the colony struck him as being the most pitiful. The *liberes* were men who had served their terms as convicts but who, according to France's infamous law of *doublage*, were required to remain in the colony for a period equal to their sentence, if it were for less than eight years, or for life if their sentence had been longer. Moreover, before those qualified to leave could do so they had to provide



Typical of the old Devil's Island wiped out by Major Pean is this building for the Island's insane, where prisoners, driven mad by cruelty, were chained to the walls.

perate European climate into the steaming jungle camps where those condemned to hard labor worked naked and half-starved in swampland swarming with mosquitoes, snakes, vampire bats, and where fever and dysentery sooner or later got every man.

He spent nights in blockhouses where convicts were locked in at night, 60 or 80 to a cramped and stifling compartment, where men who had become beasts fought and killed each other, and whispered together their fantastic schemes for escape.

He haunted the disciplinary barracks where dwelt the incorrigibles, desperate men whose thirst for freedom no prison brutality could cure; the cellblocks where men became raving idiots after months and years of solitary confinement; the ironically named "Isles of Salvation" off the mainland, one of which (Devil's Is-

land) was their own passage money home. The practical result of this vicious system was that almost any sentence to Devil's Island was for life. For there was no way by which a man could earn more than a few francs. As convicts, they had at least been lodged, fed and clothed. In and around the two shoddy towns, Saint-Laurent and Cayenne, Pean saw them, in tattered rags, their beards and hair left uncut for weeks, their faces gaunt and desperate, wandering hungrily through the weed-covered streets looking for scraps to eat. There was a saying current among the convicts: "When freedom is gained, then your sentence begins."

And in all the colony, a third the size of France, there was nobody to bring the consolations of religion to these neediest of all men—no chaplain, no

(Continued on page 118)

A Prayer By  
Joseph  
Fort  
Newton

# Let us give Thanks



*Let us give thanks!* For the old sweet fashions of nature for the ritual of the seasons, for the wonder of seedtime, summer and autumn harvest; for the stores of material good for our use and blessing; for the spur of necessity which impels industry; for the sky over all, deepening as we gaze, and for that other sky within, which widens into strange distances.

*Let us give thanks!* For the ancient human road along which we journey, trodden by so many feet before us; for the flowers of Divine grace and human kindness along the way; for the thorns which require careful handling, and the disciplines and tasks which train us for strength and honor; for the Kindly Light that leads us, for the Love that heals our hurts and the mercy that lifts us when we fall.

*Let us give thanks!* For our country and its laws; for home and family and the dear love of comrades; for the sorrows that subdue us to sobs and weld us in love unto our kind; for the growth of pity and justice in the hearts of men; for the increasing purpose of peace and goodwill running through the ages; for all seers, saints and teachers of art and insight, who interpret to us the way and will of the Eternal for our journeying humanity.

*Let us give thanks!* For Thy Church of every rite and name; for the fellowship of the seekers, finders and servers of the truth that makes all other truth true; for a like precious faith which unites our hearts in a sacrament of service; for the advance toward unity and understanding of the things of the spirit, the doing of all good, and for its sake the suffering of all evil; for

the coming of the Great Church, and the hope of a new dimension of fellowship—that Thy way may be known upon the earth, and Thy saving health to all peoples.

*Let us give thanks!* For the slow dawn of the hope of peace, after the wild storm of war which hid man from man, and nation from nation, in a red mist; for the troubled and cloudy morning of a new day, when man shall learn that the hurt of one is the injury of all, and that humanity rises and falls together; for the discovery that the human heart is everywhere the same, and that justice and love are the paths to it; for the hope, dim but undefeated, that war shall be no more—O God of mercy, give us faith and patience and the wisdom of understanding!

*Let us give thanks!* For the organization of life in education, art and character; for the communion of man in spiritual faith, moral endeavor, and the quest of truth, whereby he may be able, at last, to use new and strange power for good and not for destruction; for the dream, which even the tide of terror cannot quench, that love will one day everywhere prevail, to the confounding of all unkindness, all uncleanness; for Thy creative and undefeatable Love, our Father, who art the meaning of life and its mystery; Thou who art the hope of our hearts and the home of all souls, of all races and clans; through Jesus Christ our Lord. Amen.



# The BROKEN BELL

ONE May evening, some years ago, three Yankee farmers and two old ladies brought a problem to my house.

"Our church is going to be sold for firewood," their leader explained, "unless we can stop it. We are so few that the State Board said we should close, but we voted unanimously to keep open anyhow. Now our preacher has quit. You were once a minister; will you come to Canterbury—and keep old Westminster from going under the hammer?"

Every sound could be heard through our thin walls; my wife, our young daughter, two small boys, and our chair-bound son, all were listening. They knew I was lonely to preach again. But now, for the first time in our family life, we were comfortable; my job on a county weekly newspaper paid me far more than I had earned as clergyman.

I took the surest way out:

"When you know the facts you will never want me. I did preach for years, but when the '39 hurricane blew down the church the congregation yoked up with a different group—and the other minister took charge. Why didn't they keep me?"

"Maybe," guessed one of the shrewd old ladies, "you had made yourself disliked?"

"So you know! You certainly can't use a troublemaker like me."

"But what did you do that made them so mad?" probed the other old lady.

"I brought a paroled burglar with a wonderful voice to our choir, and introduced him as the sweet singer of the jailbirds."

"What else?"

"I baptized a man and a woman in the

millpond. She was divorced and he was a reformed drunkard and gambler."

"We are in no position," interposed the leader grimly, "to be scared off."

"And then there was my interest in the labor situation. One fellow said I ought to be run out of town on a rail. And what's more," I persisted, "probably there are too many struggling churches these days. A lot of them ought to combine; why don't you—"

"You're wrong!" boomed the leader. "Not too many churches, if all the people who ought to worship in them would come out on Sunday. What kind of man of God are you if you can't save a church?"

The dining-room door moved softly. Through the aperture my wife was blowing a kiss on fingers sticky with biscuit dough. She was urging me on, inviting hardship and poverty on us all. I tempered:

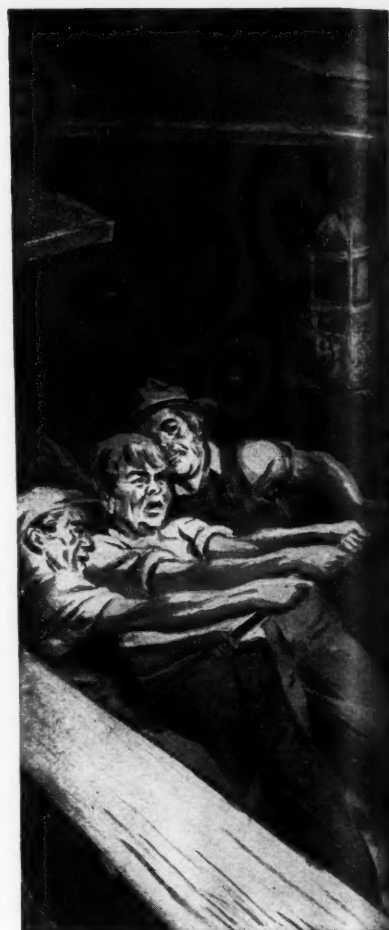
"Let's try it out for a few weeks—while I hold on to my job. If I come to think there's any chance—then I'll decide. Now tell me—just how many members does the church have?"

In the voice of a hangman, the leader replied:

"Five!"

"Five?"

By PHILIP  
JEROME  
CLEVELAND



"Five! We here are the entire congregation. We've each pledged a dollar a week. That means five dollars a week for you. Pastor, when would you like to start?"

At first sight, I fell in love with my new church. From the road I looked up at four white Doric pillars against the green of the maple-fringed hill. But where was the bell tower? Where the steeple? In the unweeded lawn I found the ruins; broken up by a hurricane, the steeple lay in splinters and over the rusty railing; fragments of the square tower had been hurled into the graveyard. On the front sill I stumbled over the fallen bell, its tongue ripped out and rolled into a dark corner—the saddest thing that ever lay on God's doorstep. And I thought:

"For me, this is the last church on the last hill. And for this congregation I am the last preacher on two legs. Can we ever make a comeback?"

In pews where 200 contemporaries of George Washington had once prayed, 18 persons were gathered on this rare Sunday in June. Five were members; four were from my own family and nine were curious outsiders whose presence gave me a gleam of hope. After service I walked to the grave of Captain Shere-





biah Butts, of the Continental Army, who had willed that all money intended for his tombstone must be used to found a Sunday school. But that was a century and a half ago; we had no Sunday school now, no children who needed one.

Then we crossed the road to the tiny parsonage. I shall never forget my wife's face as we passed through those desolate rooms and she beheld the kitchen, with its black iron sink and handpump. Would we decide to give up our comfortable home for this?

When the county heard that five die-hards had found a parson as mad as themselves, a lot of good-natured people helped out. Lutherans and Methodists and Catholics gave us old furniture and cleaning supplies. Some of them helped us scour and clean. On the second Sunday a New London movie man sent flowers for the pulpit.

Our attendance was going up a little at every meeting. But it was only on the surface that we were showing brisk new life; before a month was out I faced one unchangeable fact—no matter what we did, there was not enough Congregationalists in our part of eastern Connecticut to keep the church alive. And in my despondency the farmer's challenge began to rankle:

*They slammed up some scaffolding, reset the carriage, shoved up 700 pounds of bell through a hole in the roof, suspended it and finally tied on a tawny rope.*

"What kind of man of God are you if you can't save a church?"

On my knees I asked for light; faith wrestling with common sense. Then—and to me it will always be a miracle—the old bell began to ring!

This is what I had said to the people that Sunday morning:

"Our church has lost its voice. Maybe if the bell rang again, more would come. Let us pray to find a way to rebuild the carriage and tower, to fit the tongue back into the mouth, and to hang up the bell again. And, don't forget, a piece of new rope to pull on!"

Unknown to me, there was hiding behind a post in the rear a skeptical truck driver with whom I had struck up an acquaintance. Now, while our eyes were closed in prayer, the delivery man who laughed at churches and preachers hurried off to Packersville, where there was a saloon. On that workless day the bar was filled with farmers—immigrant Germans drinking *schnapps*, Finns solemnly guzzling beer, and Russians downing vodka—each hostile group ignoring the others. My friend made them all

listen to his version of my prayer.

"Come on!" he finished. "Let's give the guy a break!"

Bossed by the truckman, who had been head rigger for a construction company and could borrow the equipment, an ill-assorted, wholly unassimilated crowd of settlers descended on the church lawn. They slammed up some scaffolding, reset the carriage, shoved up 700 pounds of bell through a hole in the roof, suspended it and finally tied on a tawny length of rope.

"Now!" squealed the gratified truck driver, dancing up and down. "Let's hear her tinkle!"

The answer was a deep, sonorous musical cry. The mothering notes sang out over the maples and the crest of the hills and spread into the wheat fields and vegetable gardens and the dairy barns and the hen houses and into the ears of men and women friendless in a new country.

Squinting at me as he smiled, one Finn said: "People like us can hear the bell now—but not come just the same.

(Continued on page 62)

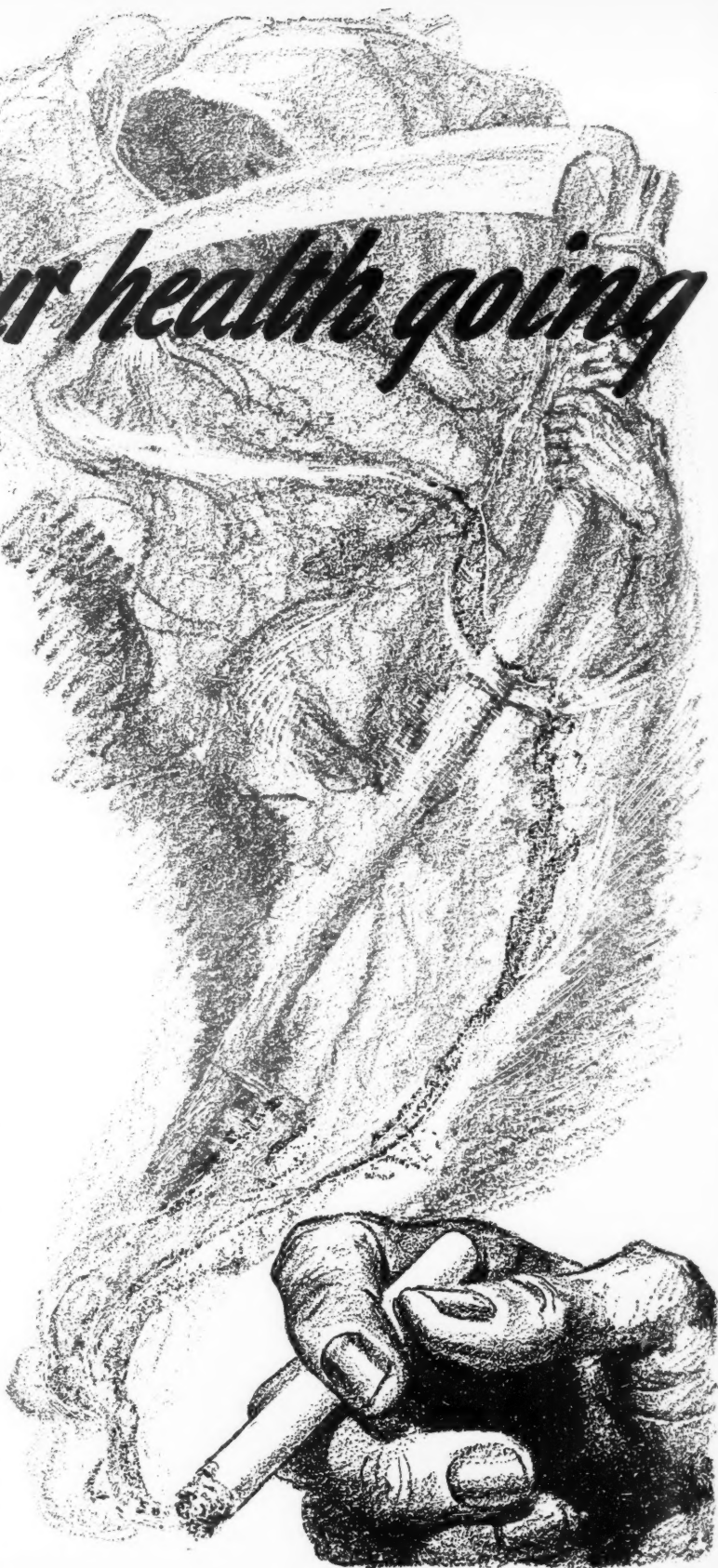
# Is your health going

**D**URING the past twelve months the American people have smoked one billion cigarettes a day. This is a daily average of about  $7\frac{1}{2}$  cigarettes for every man, woman and child, or about  $16\frac{1}{2}$  for each of the 60,000,000 who actually smoke. Since each cigarette contains about 2 percent nicotine by weight, it means that more than a million and a half pounds of one of the deadliest poisons in the world are used up in the cigarettes consumed by these 60 million smokers each year. When reduced to its lowest terms, the amount of nicotine in the number of cigarettes you as an average smoker consume every 24 hours would mean instant death if administered as a single dose. In fact, each single cigarette contains  $1/1500$  of an ounce, which within itself is a third of a fatal dose.

Then why don't we American people who consume such a quantity of this lethal poison die like flies? Why is it you can consume pack after pack and not only "keep your clock ticking" but continue with your daily work as though no one would ever get a chance to hang crepe on your door?

That is what scientists of the Medical College of Virginia have been trying to find out for the past ten years. That is why the Mayo Clinic and a few other research institutions have been running tests to discover where all this poison goes, and whether it ceases to be poison after it enters the human system. Well, they are learning things, and it isn't all good news for smokers.

In this connection, it is unfortunate that the practice of smoking has become involved in so much prejudice and ill feeling. Because of this situation so many exaggerated statements have been made by over-zealous reformers about the ill effects of tobacco which have never panned out that smokers are encouraged to doubt everything bad that



By Ross L.  
Holman

# up in smoke?

is said about it. The practice has enough to condemn it without weakening the crusade against it with charges that won't stand up. When we analyze the practice strictly from a health standpoint and keep out of it as much prejudice as we do when we talk to you about the evil effects of overeating, overworking and worrying, we will be getting somewhere.

There is one conclusion on which practically all researchers agree. That is that while the act of smoking gives you a sort of pleasurable feeling, not a one of them can put his finger on any particular advantage derived from the indulgence. They all concede that nicotine is within itself a serious poison, but their investigations have been concerned with how much of it is absorbed into your system through smoking and how much damage it does when it lands there.

It is interesting to note that practically none of the defenders of smoking defend the practice in terms of benefits. They merely try to play down the ill effects to the lowest possible minimum. Well, here are some of the conclusions reached by Drs. H. B. Haag, Paul S. Larson and others of the Virginia Medical College.

They found, among other things, that while all of the nicotine is not absorbed in your system, you do get enough of it to hand your health condition quite a wallop. Actually, if you are an inhaler of cigarette smoke, you take about 22 percent of the nicotine into your mouth. The rest is destroyed at the ignited end, carried off in the sidestream smoke that doesn't enter your mouth, filtered out by the tobacco and lost in the cigarette butt. Of the 22 percent taken into your mouth you, as an inhaler, absorb practically all of it into your bloodstream. If you are a non-inhaler you absorb about 12 percent of the amount taken into your mouth. That doesn't mean you won't get hurt if you don't gulp the smoke down into your innards. It merely means that a little poison isn't quite as damaging as a lot of poison.

Actually then, if you are an inhaler, you can throw away all but 22 per cent

of the nicotine in a cigarette and still have enough left in a whole pack to kill you if administered as a single dose. You escape instant death because by repeatedly exposing yourself to sublethal amounts, such as are absorbed from each cigarette, you develop a sort of tolerance for it.

Now, if smoking doesn't bring you quick death, or even a noticeable slowdown in efficiency what *does* it do to you? Here are some of the things that the Mayo Clinic found out.

At this famous institution Drs. Grace M. Roth, John B. McDonald and Charles Sheard ran a series of tests on four men and two women, all of whom were habitual smokers and inhalers. They ranged in age from 22 to 41 and were tested under all kinds of conditions such as smoking while reading, lying down, walking, etc.

One of the most important effects of nicotine on these human guinea pigs was its action on the heart and circulation system. During the period of smoking and 15 minutes or more thereafter blood pressure was up amazingly. Among the six subjects tested the average heart rate before smoking was 69 beats a minute. When smoking it jumped to 105—or an increase of 36 heart beats a minute. Blood pressure kited up 19 points. After smoking it took 15 minutes or more for heart rate and blood pressure to return to normal.

Now here is where many tobacco minimizers have jumped in to play down these effects. Other doctors besides Mayo's have found that heart beat and blood pressure increase with smoking but cigarette defenders have insisted that the increase was not caused by the action of nicotine. They said it was a harmless acceleration of these functions due to the mere act of smoking. So the Mayo doctors carried the tests further to learn the truth of these claims. They put their subjects to smoking corn silks instead of tobacco. The heart rate increased only four beats a minute and the blood pressure rose only 3 points. Then, without the knowledge of the smokers, they secretly injected nicotine into the

corn silk cigarettes. They got the same increase they secured in the use of standard cigarettes. "As did several previous investigators," reads the Mayo report, "the doctors making this study attributed the changes in heart rate and blood pressure to the effect of nicotine on the sympathetic ganglions or nerve centers of the heart."

In this connection it is interesting to note that Mayo physicians have found that coronary disease (disease of arteries) is six times as prevalent among smokers as non-smokers.

Dr. J. H. Weathersby of the Virginia Medical College came to the same conclusion as Mayo Clinic. He used on his subjects denicotinized cigarettes and then surreptitiously injected nicotine with the same results secured by Mayo on their similar test. Then he carried the test further by taking some smoke, dissolving it in water, and injecting the solution directly into the blood-stream of experimental animals. They, too, showed a characteristic rise in blood pressure.

Getting back to the Mayo tests, they found smoking produced in the subjects a much lower skin temperature. It increased the body metabolism, which means that the body mechanism worked harder and produced energy faster. This later result was also secured on 20 students by Drs. V. R. Goddard and J. Goss at the University of California.

One alarming fact about smoking is that it has almost trebled within the past 16 years. In 1930 the number of cigarettes manufactured in this country was 123 billion. Today it stands at around 360 billion. Along with this increase certain diseases attributed by doctors mainly to smoking have risen in proportion. According to figures by Dr. W. H. Dobson of the University of California, one of these is lung cancer. In 1930, on a 113-billion consumption, the number of deaths from this disease was 3848. In 1942, when it reached 257 billion—or more than a hundred billion less than it is today—the number of lung cancer deaths had reached 10,987. This ailment comes on as age advances. It is most highly fatal from 40 to 60.

But tobacco indulgence brings on many different kinds of cancer besides that of the lungs. Cancer of the mouth, lips, tongue and throat is far more common among smokers than non-smokers. According to researchers, this is due partly to the irritating effect of the smoke itself or some unidentified tobacco tar product. Dr. A. H. Roffo of Argentina has caused cancer in some experimental animals by repeatedly exposing them to tobacco tar. But, whatever the cause, you as tobacco smoker, had just as well resign yourself to the increased risk of having a cancer pop out on tongue, throat, lip, lungs or other important organ as long as you continue flogging your system with this poison.

Another disagreeable ailment caused by smoking is Buerger's disease. This is



characterized by an aggravation of leg pains or a horrible blocking and tightening of the blood vessels in the legs.

And there is one kind of heart disease that, according to Dr. Samuel Sethbert of New York, is caused by smoking and by nothing but smoking. That is an ailment that goes by the jaw-breaking name of thromboangitis obliterans. Reducing it to everyday layman's English it is a disease of the blood vessels, sometimes mistaken for a premature hardening of the arteries. In the *Journal of the American Medical Association*, Dr. Sethbert reported examining 1400 cases with this ailment and said that every one of them was a smoker.

It would be impossible to go into much detail about all the ailments caused or greatly aggravated by smoking, but of the other common troubles are shortness of breath, retarding of wound healing, smoker's cough, dulling of the taste glands, anginal heart attacks, irregularity of heart beat, heartburn, stomach ulcers, and indigestion. One thing that causes stomach troubles in many smokers is the undue amounts of hydrochloric acid made to pour into the stomach by nicotine.

One cause of the tremendous increase in smoking of the past several years is the growing prevalence of the habit among women. This has been a great shock to their male admirers who have always tried to regard the gentler sex with a feeling of gentility that abhors the feminine use of tobacco. Statistics on the amount of female smoking are incomplete and somewhat confusing, but no one can deny that they are high. One estimate is that three out of every four males plus two out of every five females above the age of 16 use tobacco and that 90 percent of both prefer the cigarette.

Dr. Jesse Mercer Gehman in his recent book "Smoke Over America," says, "Smoking is more hurtful to the female organism than the male. There is little question that the cigarette habit among women is responsible for the loss of youth, the premature arrival of old age, the loss of beauty and the arrival of ugliness. No beauty treatment can restore the flaccid tissue, the sallow color and the lusterless hair of the cigarette smoker. The dissipating influence of the tobacco habit is seen in the languor of the eyes, yellowish cast of the skin, lack of energy and general irritability."

Of course, the damage to human complexion is also serious in male smokers as well as women, but beauty has never been considered as great an asset to men as to women. The full impact of this habit on feminine charm will probably be more evident when the practice of feminine indulgence has become old enough to embrace a generation of them from youth to old age. When that happens, it is possible the new cycle of female smoking may have run its course, as it did with our grandmothers who indulged their taste for tobacco in corn-

cob pipes, snuff and even black cigars.

One wonders also if the present prevalence of female smoking won't slow down the rising trend of life expectancy which has risen from 47 to 64 years since 1910. Statistics have shown that there are 50 percent more women centenarians than men and that may be partly due to the fact that up to a comparatively few years ago neither smoking nor drinking were characteristic habits among women. It has been proven that tobacco is a great enemy of longevity, even though some smokers who have strictly observed other health practices have succeeded in keeping their hearts beating far beyond their three-score-ten. You can always find, if you look hard enough, a smoker who has lived to a ripe old age. You can with equal certainty find plenty of non-smokers who died young. That, however, doesn't prove any more than

## DEADLY FACTS

**More than a million and a half pounds of one of the deadliest poisons in the world are used up in the cigarettes consumed by 60 million people in this country every year.**



**It is interesting to note that practically none of the defenders of smoking defend the practice in terms of benefits.**



**If you smoke, you might as well resign yourself to the increased risk of having a cancer catch you if you continue flogging your system with this poison.**

the fact that you can find many non-tubercular people who die young and some T.B. patients who live out a reasonable span of years. But when you weigh the chances of both smokers and T.B.'s on the law of averages you are getting somewhere. No one wants to acquire T.B. merely because a few individuals are living on borrowed time.

Mortality statistics show that, taking the American population as a whole, far more smokers die young than non-smokers. Probably the most widely publicized figures gathered on longevity of those who do and do not smoke are those of Dr. Raymond Pearl of Johns Hopkins University. They have been mentioned in this and other magazines so often it is hardly necessary to repeat

them here except as additional evidence of what total abstinence can do to mortality. His figures embracing a cross-section of heavy, moderate and non-smokers showed that between the ages of 30 and 45 twice as many heavy smokers per 1,000 of population died from all causes than non-smokers. The increase of total abstainers in livability over moderate smokers was not as great but was important enough. When you consider that Dr. Pearl's figures classified everyone who smoked 10 or more cigarettes daily as a heavy smoker and that the average American smoker now consumes 16½ cigarettes a day, the problem is more serious than appears at first glance.

Dr. Pearl's figures show that the mortality rate as between heavy smokers and non-smokers slows down after the age of 45 to a difference of only 30 percent by the age of 65, which he explains is due to the fact that a smoker who lasts that long has a chance to build up more of an immunity against the poison than one who succumbs younger.

I read the report of one authority, who tried to explain away Dr. Pearl's report by saying that the habit itself didn't kill as many of the smokers he checked as the figures would imply. He insisted that people who are already in bad health from various causes are more inclined than healthy people to take up the habit because of the sense of relief it gives from nervous strain, etc.

The contradictory reports given by defenders and non-defenders of smoking points up the need of far more research on the subject than has already been done. There is no disease on earth as widespread as the tobacco habit—if we are allowed to call it a disease. Consider for a moment the tremendous amount of money that is spent on research and experiment in cancer, tuberculosis, infantile paralysis and other less prevalent diseases. A large publicly or privately financed research on tobacco by impartial investigators should make the facts of smoking so convincing that it would be foolish to deny them.

We need several other mortality surveys like Dr. Pearl's, made by several different impartial investigators under different conditions. If they all show approximately the same trend of facts, there will be less inclination to doubt the seriousness of the practice. If they disprove Dr. Pearl's figures it is only fair that smokers would know them.

Men financially interested in the manufacture or sale of cigarettes should welcome any research that will bring out the indisputable facts of the tobacco habit. If they honestly believe the practice to be harmless they shouldn't fear such a study. If it vindicates their belief it will make them more secure in their business. If it doesn't, then as the honest promoters of human welfare that they claim to be, they should be deeply concerned about the injurious effects of their product on the human race.



# "YOU DON'T NEED EYES"

*By Ann Moray*

**T**he doctor stopped me as I walked into the ward. I wished he had waited until we were inside. It was cold, and a strong wind was blowing. I held the hood of my Parker over my face. He said, "When you've been singing for a bit, go and talk to the man in the fifth bed on the left as we go in. He's blind, but we haven't told him yet. Don't let him know. Just have a chat with him and sing anything he asks."

I said, "O.K."

We didn't talk anymore; it was too cold to stay outside the tent. I thought of the men of the Eighty-eighth, dug in a few miles ahead. Inside the tent, it was warm. The doctor walked along the narrow aisle, between the beds, to the small space in the middle where the nurse was sitting at a wooden table that served as a desk. I stayed at the end of the ward, near the entrance.

Almost all the men in the beds had stepped on mines, some had lost one or two of their limbs. They were all either entirely blind or partially blind.

I stood by the strong wooden tent-pole, leaning against it, and began to sing, quietly. Just as I began, one of the men said, "Hi, Scottie. Sing 'The Indian Love Call.'"

I finished the song; then I sang "The Indian Love Call" and then I went toward the other end of the tent. Here someone wanted "The Lord's Prayer." Someone else "Jeannie With the Light Brown Hair."

When I had finished singing I talked to some of the men, to those who were not too ill or had bandages that made conversation of any kind difficult. I heard about wives who used to sing the songs they'd asked for. Mothers who made home-made bread, or rolls, hot for breakfast. Children they'd never seen. I had to tell again how I came to be singing for American wounded, in a forward area, with an accent like mine. That led to tales of Scottish grand-parents, especially if they came from North Carolina. And had I ever sung in radio?

I went to one bed that the doctor had asked me especially to go to. Contrary to normal hospital rules, I sat down on the edge of it. The man was bandaged so that I could not see his face at all; one leg had been amputated. He was burned, too, like all the others.

"I wondered when you'd get around to me." He said, "I like it when you sing soft. Can you sing 'Smilin' Through?'"

I held the iron rung of the cot, put most of my weight on my hand and began to sing. I didn't realize until I came to the last line of the first verse what I was singing: "Two eyes of blue come smilin' through at me." I sang all three verses. They all end with that same line. When I had finished, he said, "Should I say my eyes are blue, or my eyes *were* blue?" I felt the pressure of his bandaged hand on my gloved one. I thought of what the doctor had said. He had feared for this man. But I had been asked for the truth. Hesitation would give doubt to his courage. I said, "Your eyes were blue."

He said, "So what?"

We didn't speak for quite a while and then he said, "Scottie, I'm going to be a minister. You don't need eyes to see God."

*I stood by the strong wooden tent-pole, leaning against it, and began to sing quietly. Just as I began, one of the men said, "Hi, Scottie. Sing 'The Indian Love Call.'"*



Colonial, hospitable is the house of Pleasantville's Mayor. Above: He and the First Lady welcome the Managing Editor. Below: The Mayor is driving to eliminate grade crossings.



# Meet a CHRISTIAN MAYOR

PHOTOGRAPHS FOR CHRISTIAN HERALD  
BY NORMAN ZIMMERMAN

**There are a lot of folks in this country saying that all politicians are rascals. Christian Herald doesn't believe that. We believe there are plenty of Christian gentlemen running the towns and cities of America, and to prove it we sent the managing editor up to Pleasantville, N. Y., to spend two days with Mayor Johnson, who showed him everything, told him everything and let us take pictures of everything. Here's how a Christian American mayor and his family live and work and put their faith to work.**

**H**IS HONOR MAYOR FRED JOHNSON of Pleasantville, New York, has had a typically American career; he is the inevitable result of his background, his religious and secular education, his Christian philosophy of life. No New York Yankee, he was born in El Campo, Texas. Like many another American, he started from scratch, fought and worked his way up to his present job as Secretary of the Budget Committee of the Texas Oil Company and leading citizen of the home town of *Reader's Digest*.



His parents were good old-fashioned Texas stock; father and grandfather before him were elders in the Presbyterian church. The father was a contractor who worked hard and feared God and encouraged the boy to join the church at 15; at 17 he was treasurer of the church and the Sunday school, and those two institutions have been warp and woof of his existence ever since.

Born with no silver spoon, he worked his way through The Rice Institute ("The Princeton of the Southwest, Suh!"), graduated in 1925, got himself a job with the Texas Company and a most attractive young schoolteacher (just out of Texas U.) for a wife. (Her parents took CHRISTIAN HERALD; she says she "grew up on it.") With her he began moving around the map like a good oil man, but he never moved away from his church. At Port Arthur he was made Presbyterian elder—at 24!—and given a mixed Bible class to teach.

By the time they reached Pleasantville there were two children and an idea that they wanted to settle down. The town liked them; within twelve months he was chairman of a Workers' Council in the First Presbyterian Church, and really working at it. He got out a 30-page "Manual of Administrative Procedure" for that Sunday school (8"x11" pages, type singlespace) which is a far better job than most "professional" denominational manuals. It covers everything in the church school from hymns and children's hobbies to the duties of assistant teachers and superintendents.

The new superintendent had an idea that youth is ready to pay its own way in the church—and so he set up a Youth Budget of \$1400 a year. The youngsters make their own pledges, and they *pay* them, faithfully. It was a good idea; that Youth Budget has actually increased, from year to year.

He was superintendent of the Sunday school for five years, and then he stepped out. Nobody wanted him to quit; he just felt that nobody should grow old and rusty on a job like that, and that younger men should be encouraged to step in. (May his tribe increase!) So he stepped down. He still has some pretty good ideas about Sunday-school work. One is that Sunday-school teachers should be paid; then we could *demand* results. At least, he'd pay department superintendents. He likes the idea of a trained director of religious education—and his church has just installed a Director of Religious Education, starting this fall.

The whole Johnson family is mixed up in the church, and they love it. Mrs. Johnson is the kind of woman around a church who does whatever has to be done; Reverend Edward Campbell, the pastor, says she "sparks" a lot more than just the Women's League, which is her pet effort and which rules the church kitchen. Daughter Betty is 14, an honor student in school and as enthusiastic about church school as she is about



*"Bless this house, O Lord, we pray . . ." is the golden cord around which life is woven in this home. Grace at meat and work in the church are natural as breathing. Below: The Johnsons greet the pastor of the local Presbyterian church after morning service.*





Daughter Betty is popular around the local swimming pool, where the town's youngsters cool off.



The Mayor and son Fred built this outdoor "barbecue corner" with their own hands.



They really go after each other when they play croquet, family or no family.



No amateur with tools, the mayor designed and built these shelves, beautified his home with other cabinets, mantels.



Here is Betty's Sunday-school class; she says she would rather miss a meal than Sunday morning with "the gang."



Town Council meets twice a month. The mayor's fellow councilmen call him "honest, smart, tough in an argument."

CHRISTIAN HERALD

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*Life in the kitchen at First Presbyterian Church seems to revolve around the mayor's wife (second from left) who, with the ladies of the Women's League, manages the culinary end of church banquets, PTA and Girl Scout parties.*

swimming—which is *very* enthusiastic! Fred Junior (also "honor roll" and manager of the high-school baseball team) comes to church school as though he liked it—which he does. They both have an average of 94 in state regents!

The mayors's faith is a credit to his church. It is no narrow faith. He will not be labelled "Fundamentalist" or "Liberal;" he is, like so many other Americans, a liberal-conservative. He loves his own church; it represents to him a happy middleground between ritualism and over-zealous evangelism. He is a good Presbyterian, but he does *not* believe that any one Church is right and all other Churches wrong. He champions the right of men to worship when, where and as they choose. He thinks no religion is worth a hoot unless it gets itself translated into action in the town a man lives in.

His religion gets translated in his job as mayor and whenever he sits with his four fellow councilmen on the town council. (All of them, incidentally, are Presbyterians!) When the mayor took office a year ago, the garbage of the Village of Pleasantville was collected by a contractor. Now it is collected by a fleet of enclosed white municipal trucks (called by the Pleasantville wags "the municipal Good Humor wagons")—that is in the interests of economy. He is fighting to abolish grade railroad crossings through the town; *that* is in the interests of safety. He wants to build a \$20,000 recreation center *if* he is re-elected (and he probably will be); *that* is in the interests of youth.

Before us lies his first "Annual Report of the Incorporated Village of Pleasantville, N. Y." for the year ending February 1946. It is a 24-page document telling the town just where it stands, what it spent last year and why, what it must spend next year and where. There may be other mayoralty documents like it; we have never seen one. Pleasantville likes it; they know where they stand.

To sit in his home is to discover how thoroughly a home can become Christian; to watch the family move in its interests around town is to see how far the influence of a Christian home can carry. To see what this one mayor has done in his church and for it, and to see how the church has moulded in this man the solid Christian character and stability which is the hope of this country—to see that is to believe that small-town America and small-town politicians are far, far from hopeless.

Would that we had more mayors like him!



*The family is often seen on the hillside near their home, just walking, or visiting the neighbors, or watching the play of a storm across their lovely Westchester hills.*



By FRANCIS C.  
STIFLER

A FEW months ago almost every newspaper in the country carried an item about a new translation of the English New Testament that had been published under auspices sponsored by all the leading Protestant Churches, with the announcement that in four years the Old Testament would follow. Similarly the Confraternity of Christian Doctrine of the Roman Catholic Church has in the last five years circulated more than a million copies of a translation of the New Testament in modern English with the announced aim of putting a copy of it in every Catholic home in the country. An English scholar recently brought out, both in his own country and in ours, an edition of the Scriptures which he entitled "The Bible For Today." It contains two hundred beautiful illustrations of the etching type, most of them modern pictures of science and industry, of transportation and aerial warfare, of great cities and mechanized farms. The New Testament has recently been published in basic English, employing but one thousand different English words, and this year the whole Bible is to appear in a one-volume book of "Comics," produced by the inventor of "Superman" and "Wonder Woman."

"What are we coming to?" says some fearful soul. "Isn't the old King James Version good enough any more?" Well, such a man ought to be reminded that the King James Bible on its appearance in England in 1611, when the popular English version of the time was the Geneva Bible, met the blunt criticism, "Bad theology, bad scholarship, bad English"! And years before the Geneva Bible appeared, William Tyndale was burned at the stake for translating the Bible into English.

These are only scattered incidents from one of the most thrilling stories ever told—the story of how men have suffered and toiled and risked their lives to keep the Bible's message clear.

What makes the Bible the world's best-known book is that it contains the best news that ever broke upon the world. That news is given in the four Gospels which are the heart of the Bible, and are carrying the Bible irresistibly to the ends of the earth.

When, after the resurrection, the companions of Jesus and their converts realized that in Him they had found the Savior of mankind, they went everywhere announcing this good news. They called it "Euangelion," from which we get our words, "evangel," "evangelism" and "evangelist," and which in Greek literally means, "good news." The old English translation was "God-spell" from which we get "Gospel."

Now the earliest of the evangelists was John Mark. He set the standard for every good Gospel witness for he declared that he took care, in committing his testimony to writing "not to omit anything he heard nor to put anything fictitious into his statements." Mark wrote for people who could read Greek, the literary language of the Roman Empire. Everybody could not read Greek however, as we learn from Pilate's posting the inscription over Jesus' cross in two other languages.

In those days of Christian beginnings, the carriers of the wonderful news of a saving Christ had to be sure their witness was clear and so it was that the Bible began very early to move from one language to another into Latin, Armenian, Syriac, Ethiopia, Gothic. When the curtain rose to reveal the world as it emerged from the Dark Ages—in the middle of the fifteenth century—it was found that some substantial part of the Bible had been translated into thirty-three languages, twenty-two of them spoken in Europe, seven in Asia and four in Africa.



BY DIRECTION OF GENERAL CHIANG KAI-SHEK,  
THE CHINESE WILL SOON RECEIVE A NEW  
TRANSLATION OF THE BIBLE.

## Trimming the LAMPS OF GOD



AN EARLY AMERICAN BIBLE

cxix.

# The Gospell off Sancte Ihon.

## The fyrst Chapter.



In the begynnyng  
was that worde / and that  
worde was with god: and god  
was thatt worde. The same  
was in the begynnyng wyth  
god. All thyngs were made by  
it / and with out it / was made  
noo thige / that made was. In  
it was lyfe / And lyfe was the  
light of mē / And the light shyn  
neth i darcknes / and darcknes cōprehēded it not.

There was a mā sent from god / whose name  
was Ihon. The same cā as a witnes / to beare  
witnes of the light / that all men through hī my  
ght beleve. He was nott that light: but to beare  
witnes of the light. That was a true light / wh  
ich lighteneth all men that come ī to the worlde.

A page from the Tyndale Bible of 1525. The work of William Tyndale, this was the first English version to be made by translation from the original Hebrew and Greek, and the first to be printed.

With the invention of printing and under the driving force of such great movements as the Renaissance, the Reformation, the rise of Puritanism, the discovery of the New World, and later by those valiant Crusaders for Christ under Huss, Knox, Wesley and Whitfield and the rise of the modern world-wide missionary movement, this passion to make the witness clear expanded till it has become the literary miracle of history. The achievement of William Carey and his co-laborers at Serampore in India is one of the brightest spots in the story of man's progress. They were the first to publish the Scriptures in no less than thirty-six of the languages of India, spoken by a total of over 100,000,000 people. The decades between 1800 and 1830 became the period of great pioneer translators, including not only Carey and his associates, Marshman and Ward, but of Judson in Burma, Martyn in Persia, Morrison in China and many others who made the witness clear for possibly a third of the human race.

It was in this period that were born also the great Bible societies, committed to the single task of aiding translators, and publishing and distributing the Scriptures that the greatest possible number of people might have the Pentecostal joy

of hearing clearly in their own tongues the wonderful works of God. What an epic it is, this tale of how the Bible has come to speak its saving message to the people of the world so that men can understand it clearly. The Bible has now been published in its entirety in 185 tongues, the New Testament in 235 more and the Gospels or some substantial part of the Bible in 648 more. It is estimated by those who are familiar with the broader aspects of the world mission of the Church, that nine-tenths of the people of the world can hear the scriptures in their own tongues.

But there is another side to this wonderful story. It comes from the fact that though the Bible never changes, languages do. Languages, like people, are born, grow up and die, while the Bible goes on forever. Those of us who in school or college days were required to read Chaucer, learned quickly enough how English has changed in the last five hundred years. The first English Bible—Wyclif's Translation—appeared in 1382. It is in Chaucerian English. It is difficult reading for us today. In the case of other books that might have appeared at that time this makes little difference, for other books as old as that are of interest to no one today except (Continued on page 99)

**T**HE three of me came home today.

The unimportant part arrived by shining silver airplane, dashed around my small house exuberantly greeting the half-forgotten furniture, the long-familiar painting and potteries and books, and figured up that more than fourteen thousand miles had been traveled in the last six weeks.

The Atlantic had been crossed twice without my ever being able to see one wave, because we were skimming above the very sky all the way. What we looked down on was the topside of an ocean of meringue clouds, stretching across infinity. A golden snow field in the sun, with no hint that a world existed 20,000 feet underneath.

That part of me came home in a stride, so to speak. It arrived at a given moment, according to timetable, and made itself delightedly at home. It welcomed its own familiar bathtub, and favorite soap; it purred in the peace of its own sheets, and blissfully woke in the morning to recognize that the window across the room looks out on the jacaranda tree, and the neighbor's grown garden. It meekly marveled at the delicious abundance of the refrigerator in the kitchen, because it has lately been hungry and unsatisfied in England. It donned its clothes-that-stayed-home with thankfulness, because it has seen proud people wearing well-brushed rags in London.

The body comes home all in one piece. But the heart has its homecoming gradually, a little at a time. The heart comes home when hands touch and eyes meet, and in that moment there is the only realistic view of the family faces which ever can be seen, because immediately after the first long look, they dissolve into their familiar meanings and expressions, too well-known, well-loved ever to be clearly measured again.



# *The Home Coming*

By

Margaret Lee Runbeck



The heart comes home in the ticking of the old clock, which has always sounded a little different from any other clock on earth . . . which has always meant Home, not a geographical location, of course, but a blessed state of being safe and understood, and beloved. The heart recognizes itself as the prodigal son who has "come to himself," when it tastes the fatted calf of family love, and puts on its hand the golden ring of resumed neighborliness, and stoops to latch the shoes of daily serving.

And now the last part of me has got home. That part dwells most comfortably on a page of yellow copy paper riding back and forth across the tip of my typewriter's little metal tongue. I think this moment at the desk is the real homecoming, while the page is still half empty, waiting obediently, ready for anything, promising to be better-written than it eventually ever is. This is the best moment for any page . . . the half-written stage, when anything wonderful is still possible, when the surge of impression is trying to order itself into a clear thread that will go through a needle's eye of prose, to stitch up a sturdy seam of meaning.

Tomorrow the old life will flood in upon me, and what I have been seeing and knowing will become the shadowy minority in my mind. But while it is still real to me, I must try to find the meaning of these weeks, or else I had no right to have them at all.

Nobody goes to England these days for pleasure. One more mouth to feed . . . you know that is what must be reckoned with. You do not go for pleasure, but you do go for joy, and all the time you are there you are soberly happy, as people are in convalescence, when the body retires awhile from consciousness and the spirit exults in its own aliveness. It is a gentle, solemn, almost tremulous happiness.

**L**ONDON in the morning-after of courage! The observers who see only the slightly grimy faces (the soap simply won't wash anything quite clean) and the shabbily-dressed bodies and the wrecked streets, say London is fagged out and pathetic. But those who see the spirit, are never far from tears of gratitude because that spirit is so tall and so durable . . . taller than the height from which bombs dropped, more durable than the bodies and the buildings that were demolished.

I needed to see the silent streets of London where whole blocks of mansions . . . and other blocks of hovels . . . stand shattered in the sunshine, so that I may be unendingly grateful for our own safe cities in America. Those streets are very tidy now; the rubble has been swept out of sight, and tall flowering weeds are doing their scarlet best to cover the shame of ruin.

You wonder, as you look, where on that small island they could find a dust bin big enough to swallow up all the wreckage that must have choked the streets. Then you learn how ingeniously that problem was solved. American ships were streaming to the island, bringing the supplies of war. After they were unloaded, they required some new cargo, or ballast, going back. But Britain had no cargo to offer anyone; Britain was scraped to the bone in those days, with nothing to send anyone. Except the debris and tragedy of demolition. So they loaded that into the holds for ballast, and after a few shiploads had been carted away, someone saw that even this trash could be used, as everything in the world can be used, to some useful purpose. So the precious fragments of that shattered city were further pulverized for foundation filling along the rim of Manhattan, where the wonderful East River Drive was being built. A kind of gallant blood transfusion, it seems to me. A modern David and Jonathan blood pact, you might almost say. And deeply right it seems for that boisterous youth, New York, to have the broken buildings of old London flowing in his veins!

Some of the houses look quite intact at first glance, and then through a window you catch a glimpse of the sky, and know that the roof is gone. Across from my hotel in Mayfair was such a row of buildings, with no one keeping house in them except ghosts and shadows, and rain and wind.

Then, one night when I came home to my own room and looked out at that lonely deserted row of ruins, I saw at the very top of the building, two lighted windows. Two girls and a baby lived behind the windows, and every night after the

baby had been put to sleep, the girls would mend and mend, trying to patch up some decent wholeness out of their weary underwear. (You don't suppose anyone would spend precious ration coupons on underwear, do you, when there aren't nearly enough coupons to buy frocks and blouses!)

They would mend their rags and chat together, and sometimes one would read a letter to the other, and I surmised the letter came from the husband who had never seen the baby, sleeping in the big double bed. Sometimes they would bend over, helpless with laughter, as girls do anywhere on earth, and I would watch them and wish lonesomely that they would know I was watching, and invite me over to laugh, too.

**F**OR the fact is, it seems easier for the tired, battered Londoners to laugh among their ruins than it is for us, the once-removed veterans of war. The first thing one hears in the morning on awakening is the blithe whistling of some delivery boy. The buses are filled with chatter again, and the good humor of the Cockney is gradually thawing out after the tight tenseness of war. Laughter is blooming in London, in the same way the weeds bloom among the ruins. These are noble things to know, and worth traveling fourteen thousand miles to understand. There are sublime messages written in deeds upon the life of this day's London, and we need to read what is written.

We need to partake humbly of the scarcity, so that we may dedicate our own abundance. We need to eat the frugal fare of England, and then to divide that meagerness in half to try to realize how scarce is food in Poland and Austria and China. We need to see the hopelessly tasteless synthetic food brought to the table decked out in the best service possible, and eaten with the greatest gratitude and grace. We need to sit soberly in the face of contrast and ask ourselves what we, as individuals, have done to warrant our being born here on this side of safety and plenty. Then we need to go a step farther and know that what is good and necessary and sustaining on this earth, must eventually belong to all of us to share . . . not through any private benevolence of our own, but through a recognition of God's love for all His children. We do not give because we own; we give because we never *can own*.

Indeed, you cannot be long on that proud impoverished island without seeing the wonderful law of sharing at work. There is hardly a man, woman or child hurrying about the street who has not some small parcel tucked under his arm. Everyone is carrying some gift to someone else. And the giving, in the ancient divine way of the loaves and fishes themselves is a miracle of multiplication. An everyday miracle that all seem to understand without even commenting too much upon it.

But generosity does not circulate only upon the island itself. It is fed through a thousand streams from America, and Switzerland and Sweden, and even from lately ravaged Denmark. Hardly a household that has not at least shared a neighbor's package of food mailed from somewhere outside the realm.

"Americans must be the most unselfish people on earth." I heard it said many times. Several times when I opened my American mouth and the tell-tale accent came out, strangers came up and said, "Let me shake the hand of an American. I've got to thank *somebody* for all you people are doing for us!"

I saw tears in the eyes of a well-to-do woman who had just received a parcel of canned food from a stranger in Memphis, Tennessee. "I simply cannot understand how people could go to all that trouble for mere strangers!" she said. "The package was wrapped as carefully as if it came from my own sister."

"It did," I said.

She thought about that a moment, then she said, "We had to learn so much during the war. I learned to cook, you know. At first I cooked very badly. I just couldn't make decent gravy. It had lumps in it. No matter what I'd do, it had lumps. Then I realized I was (Continued on page 110)

By W. T.  
PERSON

NOW that it was settled there were several problems to be handled before they moved from Harbisonville. One concerned Granny, who was frequently a difficult person to deal with because she did her own thinking—and sometimes that of others.

"I still think it might be better for her to go to Chicago," Kate Ives said for the umpteenth time. "She'd have every comfort there with Gertrude and Wilton, but—"

"Not every comfort," Andy broke in. "She'd never be in a very good humor around Wilton. She says he's as interesting as a toad, except that he doesn't have warts!"

Kate laughed, then quickly turned serious. "I'll have to talk with her right away, but I dread it! You know how she is, Andy."

He nodded. "If it's going to hurt her feelings, I say let her go with us. She'd rather do that, anyway. Why, she's just sixty-eight, and she can stand as much as most women between forty and fifty. If it's going to hurt her feelings, don't mention it to her; she's the best mother-in-law I've ever had."

"And it's such a coincidence that she's my mother too!" Kate wasn't convinced that she liked this brand of humor. "Andy, are you sure you've done the right thing? When I think of moving away off there and turning pioneer, I get shivers!"

Andy Ives, who had been a clerk in Jaynes' Hardware Store for nearly twenty unprogressive years, looked at her for a long moment without speaking. His keen blue eyes held a hard, almost fierce light. He leaned toward her, took her hands in his big, farm-bred fingers. "The Lord made a lot of acres, Kate, and I want some of them for my own—a place for Hope and Dave to call theirs someday, a place that will flourish according to the strength and thought we put into it. The land down there is rich and black and good. I think I've done the right thing. The question is, Are we the right people?"

Kate Ives had never been quite sure of Andy's wisdom in business matters. At times he seemed to be a dreamer. Gertrude, her sister in Chicago, whose husband, Wilton Warner, was a successful executive in the "Dusk-to-Dawn" Mattress Company and made enough money for them to afford an apartment from which they could see Lake Michigan, had never quite understood why Kate had married Andy. In Gertrude's view Andy was not a complex form of life.



**Andy wanted roots. So he left his humdrum job in the city, took his wife and children and struck out for a free land. Begin this sparkling story of a Christian family of courage and integrity; share their pioneering adventures, and enjoy their never-failing humor.**

Of late years Andy had been hearing of free land in the state—a great lowland region a hundred miles south of Harbisonville, in the flat, black cotton country of southern Arkansas—which was being parceled out to those who paid a small fee and agreed to live on the land two years, making certain simple improvements. Yet she had never dreamed that a man as cautious as Andy would tear loose from the security, even the static, humdrum security of Harbisonville, and take up a tract of that land. But he had done it! And now they were going to move from staid Harbisonville, from the bungalow where Hope and Dave had been born and had grown up, to the swamp country southwest of Newcastle, where they would begin a new life, perhaps a very difficult and strange life!

She was standing at the window after Andy had gone off to work that November morning, looking out at the autumn-daubed world, thinking about it. She must tell her mother today, and she must be tactful about it. How could they haul Granny off to the swamp for a pioneer life when the old lady could live in a warm apartment in Chicago, high enough above the ground to reflect Wilton's prosperity and offer a pleasant view of Lake Michigan?

Mrs. Craig came into the living room, slender and straight, in black, wearing her usual high white lace collar and yellow-gold watch pinned high on her bosom.

"Good morning, Kate," she said. Her voice was almost as young as Hope's, with none of the harshness that age usually brings. "What are you mooning about this pretty fall morning?"

"We may be moving before long, mother. I want to tell you—"

"Fine!" the old lady cut in. "Where to?"

"Well, Andy has always wanted a farm, you know, and now he has paid the fee on a quarter section of state land, with a two-room cabin on it, where we can set up housekeeping. We'll move before the month is out."

"Well, gentle rivers!" the old lady exclaimed. "Wonderful! The emancipation of Andrew Ives!"

"There will be terrible hardships, mother. It's down in the swamp country, southwest of Newcastle. It's out in the wilds, thinly settled, and—and— Well, I'm just wondering if we ought to subject you to the hardships ahead of us, mother."

The old lady stiffened as if slapped. "I understand what you're getting at,"



Kate watched the heavily loaded van ease out of the yard. A lump rose in her throat. It was the uprooting and breaking away from the home she and Andy had made—a threat to her deep-laid woman's instinct for security.





Illustrator

PHIL  
BERRY

GRANNY

she said quickly. "Have you written Gertrude yet?"

Kate Ives flushed a little. "No, I haven't. You know I wouldn't write Gertrude about it before talking with you, don't you?"

"Well, I certainly didn't think so. Now, you listen to me, Kate. I can take as many hardships as you can, and you know I'd get a job washing dishes and keeping house for somebody before I'd go up north and live in the same house with that smug, tiresome mattress peddler Gertrude married!"

"Mother! Don't talk like that! I just thought—"

"All right, don't you talk like that either. Look here, I've been with you and Andy since your father died, and I've helped bring up Dave and Hope,

and my place is with you all. Don't you be thinking for a minute that I'd traipse off up to Chicago to dry up and die in some stuffy apartment, with never a chance to walk in the mud or to feed chickens or to hear a cowbell at night or a hound trailing just before sunup! I'm a human being, Kate Ives! I'm not a bit afraid of your swamp and your hardships!"

"What on earth?" asked Hope, who had reached the door just in time to catch Granny's last words. "Whose swamp and whose hardships?"

Kate looked at her daughter and felt a twinge of pain, for Hope was too pretty to be hidden in a swamp, torn loose from her circle of friends, removed from her admirers to a place where there would probably be no worthy admirers to re-

place them. Hope was vividly attractive, with gray eyes and curly dark-brown hair.

"We're going to move, honey," Kate told her. "I was just telling Granny that—"

"Move?" Hope yipped, flinging back a swirl of shining hair that had swung across one cheek. "For heaven's sake, where? And when? Isn't this rather sudden?"

"It's been brewing for years. All your life you've heard your father talk of wanting a farm of his own, haven't you? Well, we're going to have one."

"You make it sound so simple! All at once we're going to have a farm. Just like that! As easy as ordering it from Sears!"

Kate explained the arrangement. "It's free land, you see. Except for the few dollars we've put into the fee, all we have to do now to make it ours is to work."

"At last!" Hope said gladly. "Now dad can work for himself, instead of handling bolts and nuts, hoes and rakes and plowpoints for the other fellow! It's wonderful!"

"There won't be much for you down there," Kate said slowly. "If you'd rather, you can get a job and stay here, where you've friends and recreations and—"

"—and die of homesickness for the rest of you!" Hope cut in. "Stay here? I'm going too, and don't think you can park me in Harbisonville while the rest of you sail off to the great adventure! Why, I'll outpioneer Priscilla herself!"

"And who knows?" Granny asked, a light in her eye. "Maybe there'll be a John Alden down there in the swamp country." Then the old lady shrugged and laughed without mirth, spoke to Hope: "She tried to persuade me against going. Imagine that! Hardships! Why, many's the hardship I've caught by the tail and swung around my head three times before throwing it over the mountain!"

Hope laughed. "Have you told Dave yet?" she asked her mother.

"Dad's going to tell him at noon, when he comes by the store, on his way home from school. It will make Dave very happy, I know. What could please a gangling, freckled boy of sixteen more than going into a wilderness where there are deer, wild turkey, fish, coons—?"

"Is it that wild?" Hope broke in. "Really deer and turkey and all that?"

"Rattlesnakes too," Kate added, "and mosquitoes, frogs, and maybe an alligator now and then. Dad says it's primitive."

"Dave can wear a coonskin cap and be our young Leatherstocking Ives!" Hope mused. "What of neighbors? Will we have any two-legged ones?"

"I don't know about that part of it," Kate told her, "but from what I gather, we'll have room to turn around, and just worlds of privacy! You two get your

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# Tea-Time CHAT

By MARTHA TODD

IN THE part of the country where we live, this is the time of year when the foliage is just beautiful, and "week-ending it" (especially now that cars seem to be back on the road and gas is no problem) is very popular. Stories are floating around galore, of experiences that various ones are having on their journeys. One came to my attention the other day and I thought how simple and yet how sound was the philosophy in it. Friends of mine, touring the countryside, stopped at a tourist home in New England; it was starting to get dark, and they were anxious to find a place to lay their heads for the night. They were extremely fortunate in getting the last available room. The lady who ran the tourist home was that homely type of person who made every one feel at ease immediately and she had my friends down in the living room almost right away—regaling them with stories of her life and the countryside. Her quick Irish wit sent them into gales of laughter.

During the course of the evening, the doorbell rang again and again with people asking for lodging, and although she had no room, each time someone came, she invited them in, put on her thinking cap, cranked the telephone and called around until she found a place for them to stay. No amount of telephoning was too much for her. Finally, after this happened about the third time, my friends remarked about all the trouble she went to for perfect strangers, and her reply was very simple, "What are we here for, if not to help one another!" I know it is a simple isolated incident, and yet how much we need that kind of philosophy put into practice. It's so much a part of the religion that we give lip service to—but we find it so easy to be very busy . . . that a shrug of our shoulders, and the thought 'Let them take care of themselves' dismisses the subject from our minds. I think of how often in our church life we need to remember how important it is for us 'to help one another', and how rich our own lives become when we forget ourselves and in the simplest act of service, the cup of water, we spread our faith, and make the world a much happier place in which to live.

Another story which came back also fascinated me. At our Tuesday Sewing Club, we find our tongues working almost as fast as our fingers (you know how that is) and last Tuesday, Sarah Johnson was telling us about a Schlagfest she went to down in Pennsylvania. She was just full of that affair. If I can only remember all the details, as she told them, I know you'll be interested in them. It seems that a church down there is building a new sanctuary, and of course you can't wave a magic wand and behold! a new church! It takes cold hard cash!

One of the enterprising members of that congregation decided to do her share (and from what I heard, it was someone else's share too) and she organized this "Schlagfest". The principal event was the roasting of a pig over an outdoor spit . . . and of course the eating of the animal was important too! The affair was held out of doors on the large and very lovely grounds of her farm. The spring house and the barn were turned over to the day's activities. While folks gathered to watch the roasting of that nice, big piece of pork, various activities were going on to add interest to say nothing of a little extra money. Games of skill were set up in booths, old china and glassware were collected and for a nickel you could let out all your pent-up emotions by tossing a baseball right into the middle of that china closet; similarly, dolls were set up to be knocked down if the throwers were sufficiently skilled.

Ping-pong tables, and archery caught the attention of those who wanted to pass the time until the roasting was done . . . and a badminton court was running full-tilt. Passing among the 'guests' were "apple-on-the-stick" girls, "lemon-sticks-stuck-in-lemons" girls and everyone was munching happily, trying to talk and chew at the same time. Other booths sold cotton candy, and the spring house was turned into an ice cream parlor.

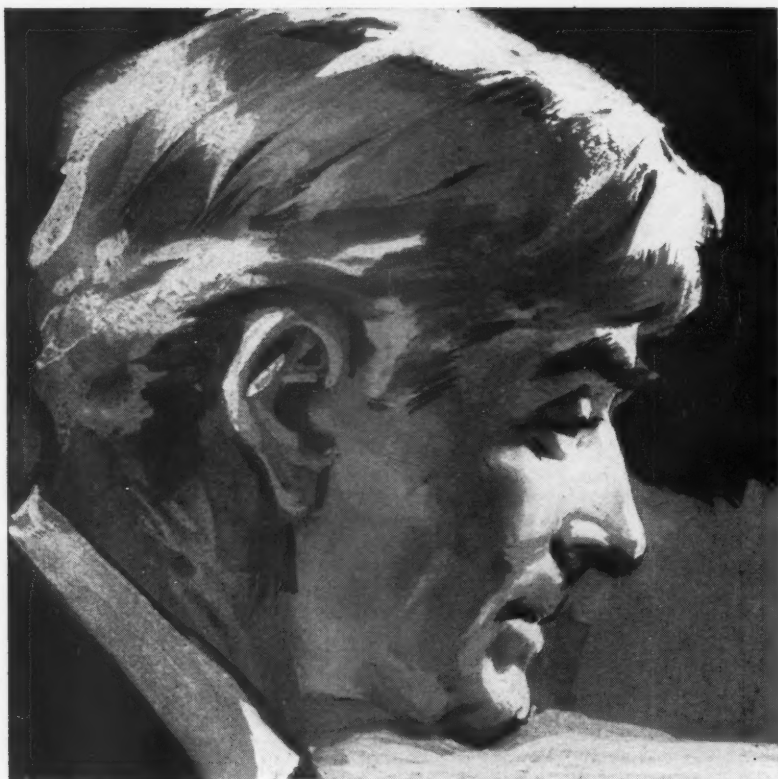
There friends sat around attractive tables, eating ice cream or drinking bottled soda. Everywhere was evidence of someone's handiwork in the form of art work, for there was much decorating of booths, to say nothing of the spring house and the barn. "Mary, Mary, quite

contrary," "Little Jack Horner," "Peter, Peter, Pumpkin Eater" and "Tom, Tom the Piper's Son" joined in to make the festivities gayer. Just outside the barn, an old sleigh, brightly painted and chockful of flowers added color to the scene, and bulk to the treasury. Oh yes, and corsage as well as boutonniere girls were mingling with the crowd, ready, for a nominal fee, to enhance every man's and woman's costume with flowers.

The highlight of the day was the carving of the pig, and, of course, that was a popular event because it meant "chow's on." Along with sauerkraut, mashed potatoes, applesauce, sliced tomatoes, fresh 'picked on the spot' corn, coffee and cake, every one had more than enough to eat. I was very much interested in one fact, that no price was set on the dinner—everyone was asked to give what he felt the dinner was worth. I hope Sarah can find out just how successful that was—for certainly an affair that is staged to make money—seems to me to be running a big chance of not realizing it's goal. Events were planned for the evening too! A big auction took place, a new fur coat, an electric grille, waffle-iron, toaster, mixermaster and iron were among the notable objects put up for 'bidding'. Marshmallows for roasting over a bonfire were on sale, and a rousing 'sing' ended the evening. A public address system carried the gentle strains of music over the meadows and also kept the company happy, as well as informed of what was going on where the pig was meeting its very sublime fate . . . that of course is from the people's point of view rather than the pig's.

Not incidentally at all, but quite to the point, only I forgot to mention it earlier, the entertaining, and enterprising hostess, originator, chairman, and part-executor sent out invitations which ran up into the hundreds, which accounted for part of the success of the affair. I'd say from what I heard, she certainly must feel very much satisfied with her idea and the outcome, since my reporter tells me it was highly successful, if that can be judged by the happy time everyone was having. And that sounds like something which could be classed as being well suited to that part of the country.

Whereas in the South West, a Fiesta sounds more natural. I'd like to go to the Harvest Fiesta in New Mexico sometime. In a town down there, the Federation of Churches works together in raising money for the underprivileged in it's community, and they have a wonderful time doing it. Of course, the behind the scenes preparation is extensive. But the day the affair is held, the whole town turns out in costume, cowboys with flashy shirts and high-heeled boots, cowgirls, Mexican costumes, seem to be the 'order of the day', the Sheriff's posse is picturesquely attired and they are members of the Goat Club which holds a Goat Rodeo, proving to be great sport and a  
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DOCTOR TORREY

# Doc TORREY *Takes a Hand*

By Frederick E. Burnham

**O**LD Dr. Torrey, Westford's retired practitioner, was seated on his porch enjoying the warm spring sunshine one morning early in May, when he was joined by Seth Cunningham, his adversary at checkers down to the general store and postoffice.

"A fine spring morning, Seth," greeted the doctor, reaching for a rustic rocker and drawing it over. "Sit down and enjoy this welcome sunshine."

"Don't mind if I do, Doc," said Cunningham, ponderously seating himself in the proffered chair. "Huh! Reckon I've got the spring fever. The ja'nt down here from my house sorter took holt on me. The years must be tellin' on me."

"You're no spring chicken, Seth," chuckled the doctor.

"No, I guess I ain't, Doc. I'll be eighty come June."

"I am not far behind you, Seth. I'll be seventy-eight in August. By the way, I presume you have heard that Caroline Marshall is to be retired the last of June when she rounds out fifty years of teaching here in Westford?"

"Yes, I heard so t'other day, Doc. Bill Carter told me as how it was voted at a j'int meetin' o' the selectmen an' the school board to grant Car'line a pension o' ten dollars a week. I dunno how she be goin' to get 'long on thet. I swan I don't."

"It will mean pretty close figuring,

Seth, when you consider the taxes and the interest on her mortgage, which I believe is fifteen hundred dollars. I hardly see how she can help running behind."

"Car'line won't do thet, Doc," declared Cunningham. "Ye-ou know what sticklers the Marshalls has al'ays been for payin' their bills an' payin' them prompt. Car'line, the last o' the line, 'll pay her way, though she has to go cold an' hungry. It be bred in the bone."

"You are right, Seth."

"It was puttin' thet nevvv o' hern through college an' arter thet the law school as took the hull on her savin's, Doc."

"That and the ten years or more that her father was an invalid, Seth. As long as he lived there was nothing too good for him. It was hardly to be wondered at, that she took such good care of him for being the only child and her mother dying in childbirth, her father had been both father and mother to her. He was well repaid for his earlier years of devotion."

"How long arter her nevvv begun practicin' law was it thet he was killed by thet confounded hit-an'-run driver, Doc?"

"Not long, Seth—three months or so. Shortly after the funeral Caroline told me that he had begun repaying her the money that she had loaned him."

"I be afeared, Doc, thet it won't be very long afore the bank 'll be demandin' sompin on the principal. I see thet the old Marshall homestead be goin' to pieces fast. It be nachal thet the bank should want the property kep' up."

"It probably would have done so long since, but for the fact that the president of the bank is a Westford boy who went to school to Caroline. Quite naturally he will defer action as long as he can consistently, but of course the time will come when he will have to take steps to protect the bank from loss."

"Yes, I presume so."

"While it has been home, the only home that Caroline ever knew, she never liked the rambling old house."

"Thet so?"

"More than forty years ago she told me there were times when she fairly hated the old house, that she had a longing and an ambition to some day build a neat little cottage where she and her father could live in comfort."

"An' trouble comin', it turned out jest an idle dream, Doc. Now she be past the three score year an' ten o' the Scrip-ter, an' still livin' in the house she hated."

"That's true, Seth," said the doctor, sighing heavily.

"Did ye ever stop to think o' what a tremenjous number o' boys an' gals she has taught durin' all these years, Doc?"

"Yes, I have, Seth, and while you and





MISS MARSHALL

I never went to school to her, being of an earlier generation. I know what a remarkable teacher she has been during all these years. There have been quite a number of her scholars who have made their mark in the world."

"There sure has, Doc."

"There is William Colbert, judge of the district court down to the city, Seth. He was appointed to the bench twenty or more years ago. The Rev. Dr. Lane, pastor of the South Church, a very highly educated man, is another of her scholars."

"An' Dr. Parks down to Boston, Doc."

"He is a highly gifted surgeon, Seth."

"I've heard so, Doc."

"Were I to take the time I could probably call to mind a dozen or more, Seth. Yes, Caroline has reason to be proud of her years of teaching here."

Presently Cunningham went his way, and then for a time the doctor sat with closed eyes. Finally he took a note-book from his pocket and began jotting down the names of certain former Westfordites—former pupils of Caroline who had made good. "Just an old man's dream I presume," he mused at length.

The following morning Dr. Torrey drove to the adjacent city and when he had found a convenient place on a side street to hitch his horse, he made his way over to the District Court House. From a deputy sheriff, who was coming

down the broad granite steps he learned that Judge Colbert was in his office.

"Old Doc Torrey!" exclaimed the judge as the doctor entered in response to his hearty "Come in."

"Glad to find you in, William," responded the doctor, casting forensic formalities to the winds. "You are looking well—about the same as when I saw you last, five years or more ago."

"A deal grayer, Doc."

"Yes, but that is to be expected. So far as my observation goes, the practice of law seems to have a pronounced tendency to gray hairs."

"And likewise the practice of medicine," laughed the judge, his eyes fastened upon the doctor's snow-white hair.

"I guess there is little to choose between the two professions when it comes to gray hair," said the doctor, smiling. "Speaking of gray hair, you of course recall Caroline Marshall of Westford."

"Yes, indeed."

"Her hair is as white as snow today."

"I have more than one reason to remember her. Many a time she strapped me when I was a boy and I richly deserved it. I have another reason, however, for cherishing her memory—the foundation she laid for my education of later years. There was a teacher, Doc! I wish I could repay, at least in part, the great debt of gratitude that I owe her. I suppose she has long since been retired?"

"She is to be retired the last of June, when she rounds out fifty years of teaching in the same district school where she first taught."

"She will be granted a pension of course?"

"A small one—ten dollars per week."

"I presume she has ample savings to fall back upon?"

"Absolutely nothing. Her father was a helpless invalid for about ten years, and during all that time she saw to it that he wanted for nothing. Then a few years later she put her nephew, John Marshall, through college and the law school and—"

"John Marshall who was killed by a hit-and-run driver very shortly after he began to practice law here in the city?"

"That is the one, William."

"A splendid fellow and a most promising young lawyer. I knew him well and held him in the highest esteem. Had he lived he undoubtedly would have repaid his aunt every dollar she had loaned him. Does she still live in the old Marshall homestead?"

"Yes, but it is in pretty bad shape. I have been rather expecting to hear that the bank has taken steps leading to foreclosure. It undoubtedly would have taken drastic steps long before this but for the fact that Henry Murdock, the president of the bank, went to school to Caroline, and quite naturally dislikes to take action."

"You were already practicing when she began to teach, Doc?"

"Five years or so. While I never knew her as a teacher, I appreciated her worth."

"And now have a grand project in mind, eh?" queried Judge Colbert, eyeing the doctor shrewdly.

"Well, yes I have, William." Then, laughing, "I see that your extended profession as judge has made you adept in mind reading."

"No doubt it has helped, Doc," chuckled the judge. "A snug haven for Caroline during her declining years?"

"That is right, William—a little cottage of four rooms. I have it in mind to deed the land. As no doubt you know, I own a considerable strip of land on the main road."

"Yes, I believe I do." Judge Colbert was silent for a few moments and then said, "The money for the house has got to be raised, Doc—approximately four thousand dollars. I shall consider it a privilege and a pleasure to contribute five hundred dollars. I will make you out a check for that amount now."

"Splendid, William!" exclaimed the doctor, a mist coming before his eyes. "I am off to a flying start."

Before leaving for home the doctor interviewed several other former Westfordites who had gone to school to Miss Marshall. Among others was Mr. Henry Murdock, president of the Five Cents Savings Bank that held the mortgage on

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**T**HERE is a saying of Ruskin in "The Seven Lamps of Architecture" that of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave. It is a creepy sort of saying, and one is tempted at first to wonder whether it is really true. It seems a paradox to say that death can speak more clearly and more forcibly than life. And yet when one thinks of dead lives or even of lives that live and then of the lives that transcend death he realizes that perhaps, after all, the saying is true.

There is David Livingstone, kneeling all alone by the side of the cot in the little hut in Ilala, dead in the attitude of prayer, on the most distant of all his journeys. And that lonely figure kneeling, quiet and still, there by that bedside, spoke a message to the world that cut in deeper and reached farther and set the world more a-tremble than any other word or act of David Livingstone's through his entire lifetime.

It certainly is true in the case of our Lord. Our Lord's death stands out as the most eloquent act of His Life. It reaches where His words have never been able to penetrate. In a sense it was a great living deed, the laying down of life instead of holding it fast.

And this principle is true of Jesus and of a good deal of life in another sense even than this literal one; for as one studies the life of Christ and His influence in the world, he wonders sometimes whether what is known and recorded has a greater influence than what is unrecorded and unknown.

## *The* Silences

When we turn to our Gospels the impression made upon us is of a very crowded and intense life, a life that never stopped to rest, that was consumed by zeal, that made it meat and drink to do God's will, with "no leisure so much as to eat." There is a great deal to justify that impression. But yet when we examine the Gospels more carefully, a quite different impression comes to us. As a matter of fact, we know of only about a hundred active days in Jesus' life. On the supposition that His public ministry lasted only one year, that would be less than a third of the days of that year. On the supposition that His public ministry lasted, as we would believe, for three years, we account for less than one-tenth of the days of His active working life. That is quite different from our ordinary impression. We think of all His days and of every day as being crowded full from early morning until late in the evening. As a matter of fact, nothing is recorded except of about one day in ten. And even in those recorded days, often it is only a single incident that is recorded. Perhaps the rest of the day was filled with things that have not been written down, or perhaps that was the one piece of work that Jesus saw needed to be done in that day. But it gives one a strange feeling when he reads the Gospels through carefully, to note the gaps

and the silences, and to discover how much of Jesus' life is not recorded at all.

Apart from the forty days when He was in the wilderness being tempted of the evil one, there are not more than six days of Jesus' life up to the first passover about which any facts are recorded. Between the first and second passovers, there are only eight or ten days regarding which we are told anything; out of a whole year, the first year of His public ministry. Between the second and third passovers there are barely thirty days, not counting the two missionary circuits through Galilee, which are referred to, but the details of which are not presented. And from the third passover to the end of His life, there are only about forty days of which the events are set down in the Gospels. It is a wonderful thing, and it gives one a far more solemn impression regarding the power of Christ's life and its influence in the world to think that a hundred days—a little over three months of Jesus' life—have yielded us all this tremendous power, have lifted Jesus Christ up to be this great figure, and have given men more to think about than have any other events or writings in the whole history of the world.

And when one looks at a great many of the recorded events, they do not seem to be such very great things. One is just a talk with a woman, a stray woman

We do not know the names of the architects of the great 13th Century cathedrals, the most wonderful buildings ever made by human hand. Great and important work has been done by men whose names remain unrecorded in history.

## Sermon

By Robert E. Speer

whom He meets by a well. Another is an account of an interview with a caller who comes to see Him by night. Another one is a story of how He treated some little children differently from the way other teachers were accustomed to treat little children. We know how human and simple many of these incidents are. Indeed, a great many of the things that have made the deepest impression about Jesus are tiny little incidents, in themselves of no great consequence, but of the greatest consequence in the world as it happens because of all the meaning that went into them and the meaning that has been taken out of them by human hearts.

draw the picture of that glory slowly dying away and "fading into the light of common day." But is the light of common day a faded glory? What we gather from looking carefully at life is the principle that the glory of the common day is the brightest, the greatest and the most radiant light there is; and that the life that is not paid attention to, that is just lived naturally and spontaneously, is the life that really has the power in it, the life that yields the results, the life that is going to be determinative in character and in judgment and in destiny.

We can make this plainer perhaps by drawing out the principle in some practical ways; by noting, for example, that

# in Christ's Life

The principle of Ruskin's saying has a more wonderful application here, even, than it does in the eloquence of the crucifixion of our Lord. It is this silent period of Christ's life, the commonplace elements of it, so to speak, the things never set down by the evangelists, either because they did not think them necessary, or because the events did not make sufficient impression upon them, or because they never happened for the reason that our Lord was living a quiet life with His friends and the people and neighbors roundabout Him. The impress that all this makes upon the world is as eloquent, as penetrating, as direct and forceful, as the public work and public teaching of our Lord. And it brings before us a very great, a very solemn, and a very joyous lesson, namely, the unrecorded incidents of life, the common ones, the ones that usually slip by without our giving them any particular notice or attention—these may turn out in the end to have been by far the most worthwhile elements in life. The real greatness of our lives may reside in the unobserved, the unnoticed and the petty rather than in what we think of as the significant, the important and the conspicuous.

We all remember the phrases in Wordsworth's "Imitations of Immortality." He has spoken of heaven lying all about us in our infancy and goes on to

the greatest work in the world is the unnoted and the unobserved. There is a grand passage in one of Cardinal Newman's sermons, entitled "The World's Great Benefactors," in which he describes the anonymity of almost all of the greatest achievements.

We have names attached by explorers to certain bodies of land they have discovered, lakes, mountains, rivers—but were they the first discoverers, or are these unknown to us? If you stop to think about the really worthwhile things that have been done, can you tell who it was that did them? You cannot tell who it was that first raised wheat. You do not know who was the first woman to discover that wheat could be made into bread. We do not know who it was, except in old fable, who first discovered fire, or how fire could be made, or who invented the wheel. As to the discovery of the medicinal herbs, the domesticating of the wild animals, the first learning of all the little commonplace lessons that alone make life livable—nobody knows who first did those things.

Or take the great cathedrals of the thirteenth century. We do not know the name of their architects. William Morris reminds us that we know the names of the men who restored the cathedrals, and for the most part defaced them in so doing, but we do not know the name of

the original architects of these, the most wonderful buildings the human hand has constructed. It is inspiring to remember that the greatest and most important work done in the world has been done by men and women whose names have not been recorded in history at all.

The real influence of a nation—where it is being exerted? We know where it is being exerted: in quiet homes, in homes that would be ruined by publicity, where the very condition of the work is that it should be done in quietness and in private with no outside eye looking upon it at all. Where the mother has her little lad by her side, cuddling him in her arms at night, and whispering in his ear simple words that, without his knowing it, are going to change history twenty-five or thirty years from now.

There was a day some centuries ago when if anyone had asked who was doing the great work of the world, the answer would have been this or that emperor, this or that pope, this or that great scholar. Well they were not doing the great work of the world. The greatest work that was being done in the world just then was that of a German miner's wife, whose first-born son was given to her in the bustle of the marketplace in Eisleben. She took the little boy home to the humble miner's house where they lived, and taught him to love truth and to hate lies, and to grow up strong and unfearing; and by and by that German boy steps forth, and the whole world trembles at his tread as he puts his great shoulders under human history and heaves it into new grooves. The real work of the world was done by Martin Luther's mother.

I say again, it is one of the most commonplace facts in the world, which we see illustrated in our Lord's own life, that a great part, and in many lives the best part, is the unnoticed and unobserved part of it; and that the greatest work in the world is this quiet, unnoticed, anonymous, private work.

We can make this concrete, and concrete in a way that partly startles us and partly steadies us, when we observe that if the greatest work in the world is the unnoticed work, it must follow that the unnoticed things are the really significant and determining things. It is not what we think of as the great crises that are determinative; they all have been themselves predetermined.

There is a story in one of Tolstoy's essays, entitled "Why Do Men Stupefy Themselves?" It is an argument against the use of narcotics and all kinds of intoxicants, on the ground that they make men negligent or careless or incapable in the inconspicuous and unobserved choices and determinings of life, which Tolstoy argues are the really significant ones. He tells the story of Bruloff's studios, where the young, ambitious Russian artists came to do their work. One day when Bruloff was going around, watching the work of his stu-



dents, he stopped behind one and watched his drawing. After a little while he leaned over and just touched the picture. The boy looked at the picture and then he looked around at Bruloff. "Why," he said, "you only touched it a tiny bit but it is quite another thing!" "Yes," said Bruloff, "art begins where the tiny bit begins." And then Tolstoy goes on to point out that that is where life begins—where the tiny bit begins—and that everything of consequence in life is determined by something so small and inconspicuous that we never notice it until long afterwards when the irrevocable consequences begin to appear.

There are many of us who have memories good enough to be able to recall some of these little things. We did not pay any attention to them at the time, but now as we look back over our life we see that this or that unnoticed incident was the great determining factor; and years hence, when life is over and we look back and it all stands out luminous

The further lesson is obvious, that the real testings therefore must come, not through the uncommon and the peculiar, but in the very common and ordinary things. I remember reading a long time ago a story about a ne'er-do-well character in some American town, who finally lost his life in a sacrificial act, trying to save some other life; and the moral of the story seemed to be that all that went before counted for nothing, that just this one heroic act of his was the thing that really revealed the man and showed what his true human character was.

We have heard the doctrine these recent years put almost as an accepted principle, that salvation is not salvation by the death of Christ, or by the life of Christ, or by anything that Christ did for us; the only salvation there is is salvation by our own characters. But even that is quite too tedious and too exacting for the modern world, and we hear a doctrine, not of salvation by

tional and peculiar, something very different from all the rest of their lives, but that we can only judge men truly and justly by what is the common thing, the ordinary, the quiet and unobserved life that is proof of the real personality?

The real test of life is not the way men and women are going to behave on dress parade, when their biographer is standing by to make a note of it, but the way men and women behave when there is no one around, when nobody will see; the kind of pictures they like to look at when they know nobody will observe, the kind of books they pick up when they are all alone, the kind of thoughts that creep through their minds when nobody can be aware of what is passing there. And when we look at our Lord's life and see how all these unobserved days and hours in it bore the ceaseless scrutiny of those disciples, not His public life alone, but all that quiet, unnoticed life when He was with them in the little home in Bethany, and in the towns of the hill country of Judea and up in Galilee, we realize that there was the real revealing of the unique and the sinless and the flawless life.

One can gather from this principle a great deal that is helpful and necessary in our daily living. It is a principle, for one thing, that gives to every one of us—and it is hard to get it nowadays—the right perspective and proportion about life. Publicity simply twists all our values. Take up any morning paper and read it; there is almost nothing proportionate there, almost nothing fully just. Indeed, you do not know what to believe. Even where the thing is true you are asking yourself all the time what the motive is for the publication, who got it published, who was the paid agent that arranged for it, what relevance it has to reality and to life. One can hardly trust anything he sees now in any of the order and conscious life of the world, simply because it is not governed by this principle of the superior value of the inconspicuous, the common and the unobserved. One dreads our modern methods of publicity. We have seen great Christian agencies suffering from the flareback of false publicity. Maybe nothing false was said, but then the principle of it was false, the pulling something out into the limelight, the making of it visible and conspicuous, the boasting about it; instead of following the law of our Lord's life, who lived nine-tenths of His public life, when He was redeeming a world, quietly, so that even these men who were writing His life, wrote nothing concerning nine-tenths of His days.

It is a principle that may help us a great deal in these coming days in recovering something of the old simplicity and frugality, and in escaping waste. We know how much waste there is now, and how hard it is to avoid waste, and how increasing wealth increases the tendency

(Continued on page 117)

## Let Us Have Faith

(A poem for Thanksgiving Day)

LET us have faith that brighter days are coming,  
That hearts long saddened will be glad again;  
With grateful open minds let us be summing  
Up all the mercies God has given men.

LET us have faith that love will reign forever,  
As it has reigned undimmed throughout the past;  
That we shall reach our heart's desired haven  
For which we have so longed, at last, at last!

LET us have steadfast faith there will be gladness  
Awaiting us, with happy tasks to do;  
That pain long borne, and bitter grief and sadness  
Will yield to joy before our day is through.

LET us have faith that One who never failed us  
Will still be faithful; let us look and find  
The peace on earth that heralded His coming;  
His peace, the cherished dream of all mankind.

GRACE NOLL CROWELL

and shining to us, we will discover to our amazement that all kinds of things we never paid any attention to were the really significant things. That is what our Lord calls our attention to in His parable of the judgment day. As the men and women stand in front of Him they do not remember the cups of water they gave, the prisoners they visited, the unfortunate people they helped. They are being judged for something that has completely slipped from their memories. And yet Christ says that in that day those will be the things of interest and consequence. It is the little and unobserved things of our lives that are really consequential and determining.

character, but of salvation by act, even salvation by impulse; and have been told that of many a man his death itself was a self-redemption, because in that death he revealed the character worthy of the eternal fellowship.

The just God will be able to appraise with justice, and with a great deal more love and charity than we can feel, the lives and deeds of all His children. But one asks whether it is really a true principle, that life is revealed by the occasional and the extraordinary, or is it not the true principle, that life is revealed by the ordinary and the commonplace, and that we are only able to judge men and women justly, not by something excep-



# DISCIPLE 1946

JOHN CLYMER

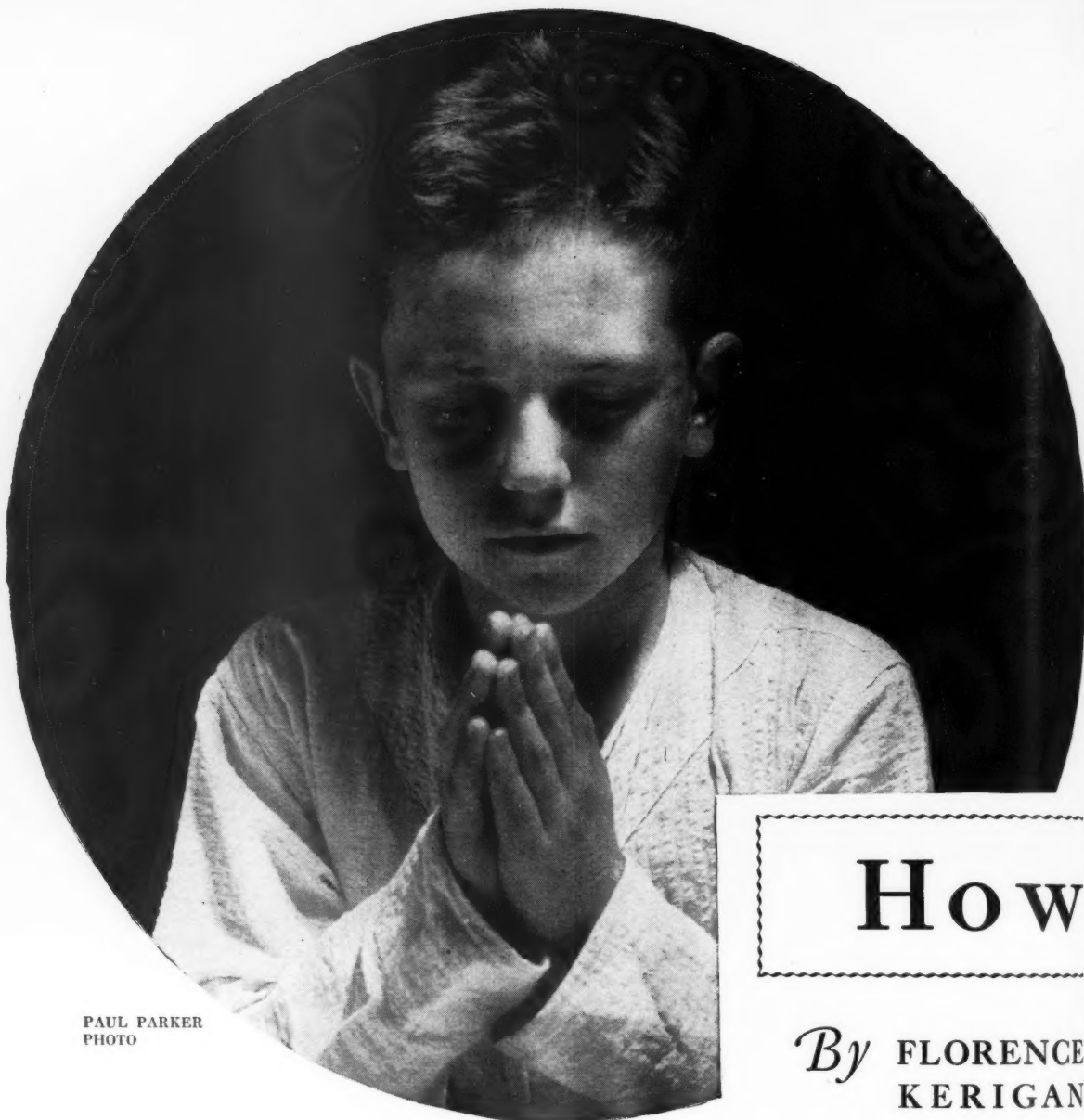
## BIRD MAN

NOT VERY long ago John Clymer found himself in a financial slump—which didn't worry him too much, for he and Mrs. Clymer are of the old-fashioned sort who believe, literally, that the Lord will provide.

Just about that time, Clymer read a magazine article about a man who kept the birds around his house alive all winter, feeding them a mixture of seeds and suet. They both like birds, so it seemed a nice sort of thing to do. So they did it themselves. They made their first crude little feeding station at a bench in their garage and hung it in a tree, made another and hung that in another tree. . . .

Three years later, John Clymer had a national bird-house and bird-feeder business on his hands. So many birds flocked around his house that he put up a "No shooting allowed" sign to protect them; so many neighbors and friends and nearby store-keepers asked for feeders that he added a big 2-story building to the old garage and began taking on extra help. Today he furnishes jobs for most of the town of Point Pleasant, Pa. The people up there claim that the birds are feeding *them*. It's the old story of "throw your bread (or suet) on the waters. . . ."

Clymer shuns two commonplace business practices. He will not patent his productions (he says if anyone can make a better bird-feeder than he can, they're welcome to it) and he will not send anything C.O.D. (he says that people who like birds pay their bills. They certainly pay him!) He believes in turning out an honest product, and in trusting his customers. He says he's discovered that there are a lot of people in the world who will help a business with a heart and a soul—like the bird-feeding business.



PAUL PARKER  
PHOTO

**This community found a way to bring the benefits of religious teaching to children who would ordinarily have missed it completely.**

**E**LGIN, ILLINOIS, is a pleasant little city of about forty thousand people, flung against both slopes of the Fox River, about thirty-five miles west of Chicago. It is a city of tree-shaded streets and green lawns, misty with lilacs, and cloudy with the pink and white of flowering crab; her outskirts along the dusty country lanes are embroidered kneedeep with gold sunbursts of dandelions. The children greet you with a cheery, "Hi!" and dogs come across the streets to wag a friendly tail,

and red squirrels peek at you, and "Purty, purty, purty," comments the cardinal from the trees above you as you pass by.

Elgin is a city of churches. As you look along the streets in the downtown district you see towers, cupolas, steeples and spires, and a dome, and the marvelous green patina of a bronze roof. They are large churches, built mostly of brick,—Catholic, Jewish, Lutheran, Congregationalist, Episcopal, and some others. The David C. Cook Publishing Company and the Brethren Publishing House

## How

*By* FLORENCE  
KERIGAN

are both located in the city of Elgin.

Some years ago—about thirteen—a number of earnest church leaders became concerned because Illinois state laws do not permit the teaching of religion in the public schools. They did something about it. They organized what was first called a Council of Religious Education, and went out soliciting volunteer contributions. Their venture was a success. However, the name was not satisfactory to some of the more conservative churches connected with it, and it was changed. The word "Religious," they felt, left a loophole for a change in the ideals of the original plan. It might end up by being merely a course in comparative religions. Even though they realized they were culting themselves off from Jewish support by so doing, they changed to the present name of "Council of Christian Education." Whether they were wise or



not is a moot question, but the contributions have increased from year to year, and the scope of the work has broadened.

Each year in May the churches appoint one or more captains in their congregation, and the captains choose workers, and they canvass sections of the city, asking for donations toward the work. The donations run from twenty-five cents up. Some families give a tithe of their income to the work, and others give merely token gifts to the representative of the Council who calls upon them. At the final meeting of the workers a thirty-dollar gift was reported and there were several ten-dollar ones. The business houses give larger gifts. One feature of the campaign is that there is no publicity connected with the gifts. A big downtown store might give a thousand dollars, but the gift would be as confidential as that of a competitor who gave only five. The individual gifts average up to a dollar and a half each.

For some time before the campaign started it was well advertised. The previous Sunday fliers were placed in all the churches, bearing the overall slogan of the campaign: "Moral Power to Guide Atomic Power." There was publicity in the daily newspaper, it was announced from the pulpits of the nineteen churches taking part, but the thing which made the impression upon me was the poster publicity in the business section of town.

Any stranger driving through the cen-

grades, including children of all races and creed, subject only to the permission of their parents that they attend the class. Many of the children so reached have had no previous religious training, and have been encouraged to go to a Sunday school because of the interest that has been awakened in them. The work is carried out by trained, paid teachers.

In addition to the instruction given in the grade schools, the Council conducts a Daily Vacation Bible School immediately following the closing of the school term. In 1945 three weeks of intensive religious training was given to more than a thousand children in six Bible School centers. In 1946 a new center was added.

The Council also helps local churches in training their workers through community-wide Leadership Training Schools and Conferences.

All this work is carried on without public taxation. The entire program depends upon the liberality of the Elgin citizens.

The first thing the people are urged to do is to pray. "Your prayers will undergird the work," they are told. "Without God's blessing in the coming years our work cannot stand." They are also reminded that the Catholic church gives its children about two hundred hours of religious instruction per year, the Jewish church about three hundred and twenty-five, and the Protestant church about thirty! That is something of a challenge

plish. The present teachers of the courses in the grade schools are very popular with their pupils, and it may be that next year or a year or so later, the students themselves will wish the course added to their rather heavy high school curriculum and choose to attend the class when the choice is theirs rather than their parents'.

It is hard to put one's finger on specific results. We cannot say, "Here is one who might have been a juvenile delinquent if it had not been for religious education in the Elgin schools," or "This training has resulted in so many ministers, so many Sunday school workers, so many converted Christians." Obviously, the results are less tangible than that. They are within the consciousness and the personality, within the realm of the spiritual, moral, and ethical rather than the materialistic aspects of the child's future life. But we do know that the results *must* be for good. A community having such enthusiastic adults must be building for a community of better average citizens. We should not look for spectacular results.

There are many other communities in which the thoughtful Christians are disturbed by the matter of teaching Christian living along with science, and Bible history along with American history, and moral power along with atomic power. This is one community which several years ago went beyond just thinking

## one community did it

ter of Elgin during the first two weeks of May would see placards on every light standard he passed. They would be unique because instead of advertising some civic or political affair, they were advertising Christianity! The signs were well printed and easy to read, and the messages were short and dignified and pungent. For example a few of them: "Elgin Churches United in Action. Support the Council of Christian Education." "Democratic Institutions Depend on Religion." "Christian Trained Youth to Build a Christian World." "As the Twig is Bent so Grows the Tree." "Christian Faith Gives Courage for Tomorrow." "Religion is a Part of, not Apart From Life." Here, the motorist would think, catching a glimpse of spires against the sky, is a Christian city which advertises the fact.

There is more than advertising and financial campaigns. There is a well-organized program. It gives instruction to 1800 boys and girls in grades 4, 5, 6, 7, and 8 for one hour a week during the school year. It reaches more than 91% of all the children enrolled in those

to thinking Protestant parents.

The 1946 goal was \$15,775. The goal was topped by more than \$500. Here is how it will be spent:

\$16.00 gives the children of an average family one hour of religious education per week during the school year, and three weeks of intensive religious training in the Daily Vacation Bible School.

\$8.00 will give the above training to one child for one year.

\$4.00 will give weekday religious instruction to one child for one semester and will help to train religious leaders in Sunday school.

\$2.00 will give thirty children one hour of religious instruction.

The contributions have increased during the years that the Council has operated, and the number of children being reached has also increased.

As with every great movement, it meets with opposition in some quarters. It is not 100% efficient. For instance, it fails to reach the high school students—just the ones who should be lining up with it most strongly. That is something for the coming years to accom-

plish. They got together and talked about it. Last year nineteen churches, the P.T.A. and the Salvation Army combined in a campaign to do something about it.

Your community could do it too. You are not particularly interested in the names of the organizers and leaders of this Elgin group, nor in the names and alma maters of the teachers, nor even in the courses they teach. Your community might be able to draw up plans which would work better for your particular type of problem than a carbon copy of the Elgin plan.

The first thing to do is to really believe there is a need for more religious instruction for your children. Then pray about it. Then organize the churches to give the movement their support. Get publicity in the local newspapers, and on light standards and fence posts. Ask for voluntary contributions after setting a goal, being sure to include a salary for the teachers or teacher comparable to that paid the school teachers. You do not need to be a city of forty thousand or more.



# DAILY MEDITATIONS

## For the Quiet Hour

BY DR. WILLIAM L. STIDGER

NOVEMBER 1946

A PRAYER AND MEDITATION FOR SPIRITUAL PROGRESS EACH DAY OF THE YEAR

FRI.  
NOV. 1

READ PSALMS 143:8

THIS is Thanksgiving Month because it has Thanksgiving Day within its confines, and it is my desire that we in this Meditation Group use every day of this month to offer thanks for the manifold things which our kindly, loving Heavenly Father does for us. It is a good thing, now and then, to balance the books of life and to discover for ourselves just how manifold are our blessings, from physical things to spiritual things. "Cause me to hear Thy loving kindness in the morning," and on the first day of this Thanksgiving Month. Let the theme of our meditations these thirty days be a theme of gratitude to God for His goodness to the children of men.

*Dear God of all goodness and graciousness, we lift our hearts this morning, and all the mornings of this Thanksgiving Month, for the beauties and kindnesses Thou hast literally showered upon us through all the days of our lives. Amen.*

SAT.  
NOV. 2

READ ISA. 40:8

AS WAS suggested in yesterday's meditation, this is our month to give daily and continuous thanks to God for His manifold goodness to us. In order to give the spirit of Thanksgiving one practical expression, I want to tell my group of a satisfying ritual I have been carrying out for ten years in my own life. Each day in November of each year I write several letters of thanks to people who have conferred upon me some service.

I started out by writing to my father, mother, brothers, sisters, friends, high-school teachers, college teachers; anybody and everybody who had done something for me which had influenced my life. That is a good beginning. Try it out and see what riches come back to you.

*Our dear Father of all friendships, family love and affections; we remember that the prayer our Master gave to the Father started out with the phrase "Our Father," so this morning we thank Thee for the family spirit in life, and for the universal love it brings to humanity. Amen.*

44

SUN.  
NOV. 3

READ JER. 35:15

ONE of the things for which we shall lift up our hearts in gratitude is for our country, its history, its democracy, its spirit of good will and service. When we think of the spirit of our Pilgrim Fathers, and visit historic Plymouth Rock as I did this summer with my three grandchildren, and recall that glowing history, we have a full right to lift up our hearts in Thanksgiving for our country itself. That is one of our primary gratitudes.

*Dear God of the Pilgrim Fathers and of all daring and valiant spirits, we pray Thee this day that we may be "worthy of our lineage." Amen.*

MON.  
NOV. 4

READ PSALMS 19:5

"REJOICING as a strong man to run a race" brings us this Thanksgiving Month to our knees in gratitude for physical health, for the air we breathe, the food we eat, especially when we think of the sick and starving people in this world. When we look at the awful newspaper pictures of starving children, emaciated adults lying in the streets and fields, eating grass and castoff food, we lift up our hearts in thanks for just everyday food and health which we in this nation have.

*Dear God of all goodness, we thank Thee for health, the ability to sleep, for enough food to eat, for the abundant life Thou hast given to us. Amen.*

TUES.  
NOV. 5

READ I CHRON. 23:30

AS A part of our spirit of Thanksgiving this month we desire "To stand every morning to thank and praise the Lord," as this text suggests, for the bounties of Nature. We human beings accept the beauties and wonders of Nature which surround us all the time and never think to offer thanks for sunsets, sunrises, swift clouds passing by, November with its tawny grasses, its harvest bins, its yellow pumpkins lying in frosty fields, shocks of corn in ten thousand fields, crimson sumach still lifting its brazen leaves against the russet fields.

*Dear Father of these beautiful fall*

*days of harvest and plenty, we dare not fail to lift our hearts in thanksgiving for the glow and glory of Nature. Amen.*

WED.  
NOV. 6

READ PSALM 119:97

SHAKESPEARE knew what it was to be thankful and to admonish others to continual gratitude. Here are some of his brief expressions and admonitions: "The poorest service is repaid with thanks." "Thanks to men of noble minds in honorable need." "I thank you for your voices; thank you: Your most sweet voices." "Let never day or night unhallowed pass.

But still remember what the Lord hath done."

And one of the things which we human beings must thank God for, is the fact of His unfailing laws of the universe which hold the stars in place, give us our days and nights, our order and serenity. "O how lovely are Thy laws," and "O how love I Thy law!"

*Dear God of all order in the universe; God of sun, moon, and stars; God of the illimitable spaces, and the eternal laws of the universe—both physical and spiritual—we thank Thee. Amen.*

THURS.  
NOV. 7

READ II SAM. 22:29

DID you ever think of how much gratitude we ought to have just for day, and for light itself. Most of us know what a spirit of depression comes upon us when we have several days of rain, fog and darkness. We human beings are creatures of sun and light. We need light to be at our best. We are always happier and more at home in the universe in the light. But, when dark days, disappointments, sorrows and sufferings come; when we know the desperation of dark days and even darker experiences, we may cry out: "Thou art my lamp, O Lord; and the Lord will lighten my darkness."

*Dear Lord of all light, laughter and love, we thank Thee for light; for dawn, and noon; for the glow and glory of just everyday sunlight. We thank Thee that Thou art the God of light and that Thou hast filled our lives with light. Amen.*

(Continued on page 54)

CHRISTIAN HERALD

*They said it wouldn't work in Vermont*



GENDREAU

## BUT ... IT DID!

**They told this man that visitation evangelism might work in a city, but *never* in rural Vermont; they laughed when he suggested it. Now he's laughing at them. . . . What he did can be done anywhere. . . .**

**W**ITH a fine Yankee finality in their voices, a few staid and traditional Vermonters laughed when we suggested a campaign of visitation evangelism for our section of Vermont. They knew! They smiled knowingly and shook their heads like patriarchs, and they said, "Forget it. It just won't work—in Vermont!" But those of us who wanted to try visitation evangelism had an idea it *would* work. In spite of the uncomfortably large number of these "warnings" from those who should have known, we decided to try it, anyway. After all, we reasoned, Vermonters aren't so different from other people. They may take their time, but they usually arrive by sundown, and that's all that's important, anyway.

We had two definite ideas, or two objectives, to use city-folk's language, for the churches in our state. (Perhaps I

*By*  
**JAMES A. PERRY**



should say our *Methodist* churches, for I happen to be a Methodist district superintendent.) The first of these objectives was, to put it briefly, "A man-sized job for every minister, and a living salary too." Vermont is a series of narrow, fertile valleys flanked by high hills and low mountains. Through practically every one of these valleys flows a tiny silver stream or a small river and a hard-faced road; scattered here and there are little churches, for every town and hamlet, ever so small, thinks it should have a resident minister—whatever they are

able to pay him! Four years ago those hamlets and churches were still getting over the depression; consequently, salaries were often pitifully insufficient. But most of the pastors were brave, devoted and well-trained—and a surprisingly large percentage of them were young men.

Some of these pastors were leaving for the chaplaincy, and with few recruits coming up from the seminaries, it seemed like a good time to merge some of these smaller churches. It was also time for us to admit frankly that the rural church picture had changed, and changed radically, since the old horse-and-buggy days. Today, the minister living in the next community is as near his members with his automobile as the horse-and-buggy pastor was near those members living in his own community. Today's preacher may not be seen daily at the



post office, but with telephone connections he can be reached quicker, and he can get to a home a lot quicker than his buggy-riding predecessor ever could. Often, we found, that our preacher taking care of three churches took better care of his work than the preacher of yesterday did with only one church to worry about. Individual churches increased salaries, knowing that preachers' automobiles cost as much to run as laymen's automobiles. Then several neighboring churches pooled their salaries. Today, there are few Methodist churches in this state failing to provide adequate support for their ministers. Indeed, the percentage of advance in salaries has been far in advance of the average for the whole country.

The second objective in our minds was a sound evangelism—or shall we say a conviction that a sound evangelism *would* work in Vermont. We had been hearing that visitation evangelism was the order of the day, but when we began to make enquiries about that, we were told that visitation evangelism was all right for cities, but not for the country. That made me a little mad, and I asked, "Well, what kind of evangelism *will* work in the country?" I got no answer; there was a deep and prolonged and not so golden silence. Nobody seemed to know.

Then Dr. Guy H. Black came to Al-

tion method, sending out their men and women two by two into the homes of the community; *they had won forty-one percent of all the prospects they interviewed.* Prospects, in this case, meant folks outside the church fold and others not interested in churches at all. No church had a complete list of prospects, and yet the churches which tried the experiment made double the gains in membership that the other churches made, for the year. During the year just passed, scores of churches in the Troy Conference and dozens in Vermont have gone in for lay evangelism, with remarkable results: Derby Church received 38 people into the fellowship; Burlington, 85; White River Junction Circuit, 96; Enosburg Falls and West Enosburg, 45; Plainfield, 49; Vergennes and West Addison, 76. These are only a few, scattered over the state of Vermont. Methodist churches in Vermont employing some form of evangelism made more than a ten percent gain for the year.

Some folks still call visitation evangelism "wholesale joining of the church." But what is the real result of these visitation campaigns? Checking on permanent results convinces us that they are far better than those obtained by the older methods. In those churches which have really tried to make their new members feel at home, the loss is encour-

ment. The writer with a pastor secured the help of two elderly women and started out to find men and women for Christ and a church with 31 members—20 of whom lived out of town! With several days of doorbell-ringing, we reached 24 people for the Christian decision and the church. Eighteen of them were received into the fellowship one Sunday morning—the like of that had not been seen in that little church in forty years or more!

In a large village the pastor and the district superintendent organized a group of people for visiting-with-a-purpose. One prominent resident in that town seemed to be the key to the situation. The superintendent presented the case for the new life and the church. Soon this straightforward businessman asked, "What are you getting at? What do you want me to do?" The superintendent replied, "I want you to accept Christ as your Saviour, come out in the open for the Christian life, and join the church." Reflecting for a moment, he answered firmly, "I'll do it," and signed the commitment card. Before leaving, the superintendent said with feeling and conviction, "This decision will mean much to you and to this community."

It did! Word went around. From that time on the campaign went easier. Several people met the minister on the



Vermont is a series of fertile valleys flanked by high hills and low mountains.

bany, N. Y., to hold a school of evangelism. The plan was to have one church in each of the three districts in the Troy, N. Y. area try a campaign; if they succeeded, we might try it in Vermont. We found just one church out of Vermont's 174 Methodist churches ready to try it. We got a few others to try it out the following month; the remainder did nothing.

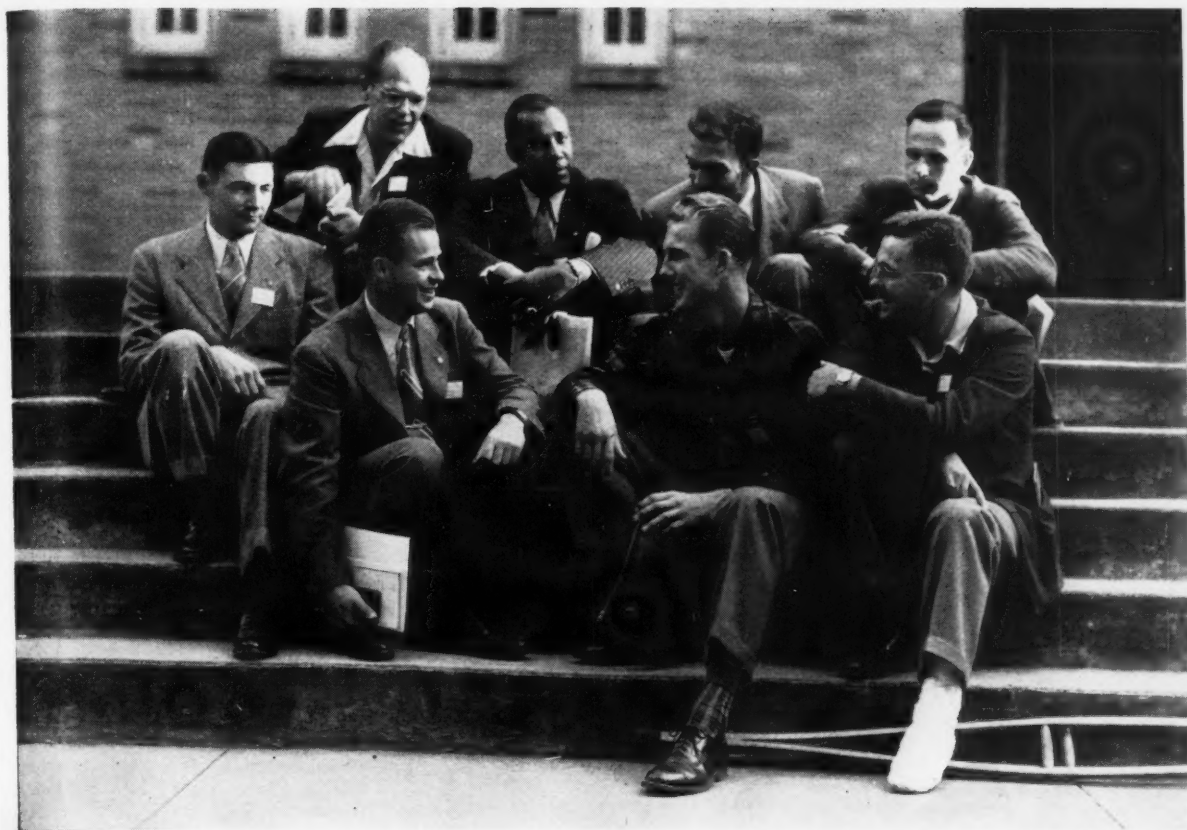
But—wonder of wonders—when the tally was made the following April, the contagion had spread to the point where thirty churches had employed the visita-

tingly small. Laymen going out on the two-by-two teams to visit the homes, tell us that it has been one of the greatest uplifts in all their spiritual lives. Scores of young people of the older teen-age groups were uncovered or "discovered" to be excellent door-to-door evangelists.

To sit down quietly with a man or a woman and present the appeal of the Christian life as it affects personal, family, national and even international matters does not require a technique or a season. An example is the best argu-

ment. The writer with a pastor secured the help of two elderly women and started out to find men and women for Christ and a church with 31 members—20 of whom lived out of town! With several days of doorbell-ringing, we reached 24 people for the Christian decision and the church. Eighteen of them were received into the fellowship one Sunday morning—the like of that had not been seen in that little church in forty years or more!

(Continued on page 111)



FACHMAN STUDIOS

Leaders of the eight "workshops" at the conference meeting in informal session on auditorium steps.

# OPERATION ECCLESIA

That's what delegates to the National Conference of Young Churchmen called it. If you're eager to know what returned service men think concerning the Church—consider this report of what went on recently at Lakeside, Ohio.

By  
Fred James

**D**URING the war and immediately thereafter, a great many words were thrown around by certain self-appointed prophets elucidating on what the young churchman back from the wars was going to do for and to the Church. It came mostly from casual itinerants who would make a flying visit to some theatre of operation, ask a few hurried questions, dine with and be entertained by the "high brass," and then fly back to America equipped with the last word on what the soldier and sailor felt in his innermost being.

Trouble was, the prophets differed mightily—and loudly. The veteran was going to wash his hands of religion entirely, or he was coming back a flaming

evangel; he was going to leap in and demand sweeping changes, or he would listlessly support the status quo; he was going to take the reins right out of the hands of pastors and elderly officials, or he was sure to demand only that he be left alone with his memories. He was a threat and a promise. He was a problem and a potential savior.

So it went. We were pretty confused. And so was the subject of all this. The veteran, long before he attained that status, was discussed and dissected so

thoroughly that it frightened him no end when he heard about it. In the Philippines and China, on Okinawa and Guam and Iwo and Saipan, across India and North Africa your correspondent met men who waved clippings from church papers under our nose and demanded: "What under heaven goes on back home?"

Of course they meant well, these prophets. And certainly the churches were eager to know. The prophets simply erred in generalizing—and usually tending to generalize in favor of their own ideas and prejudices. The eager ones at home drank in their messages from the fronts, and reacted accordingly. But more cautious church leaders bided their

time. "Wait," they counseled, "wait until the veteran is here for a while. Then we will get the chance to size him up and find out what he wants."

Early last September, the Church got that chance. To the conference grounds at Lakeside, Ohio, the Federal Council of Churches and the Interdenominational Council of Religious Education summoned some 400 young men, mostly veterans. The delegates represented all the major Protestant denominations, liberal



**Lester B. Veley, a veteran of six years in the Air Corps, talks things over with Dr. Bela Vasady of Hungary. At the conference, Veley initiated a collection for Church World Service to be used for the reconstruction of Hungary, often bombed by his planes.**

and conservative and in-between, and they came from local churches large and small, urban and rural, from all across the land. The sponsors called it the National Conference of Young Churchmen. The delegates, more succinctly, dubbed it "Operation Ecclesia."

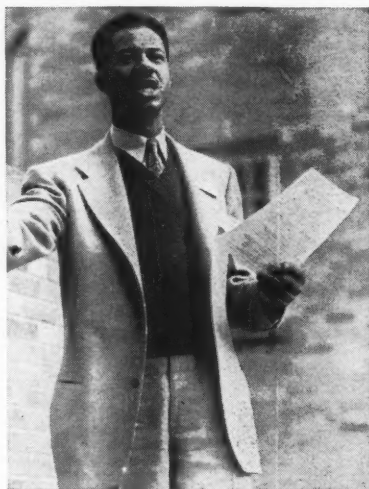
Less than 18 months ago these men were flying bombers over Europe and Japan, wading through the hell of Hitler's fortresses and hitting the bloody beaches of the Pacific, sailing warcraft through the shell-splashed seas and sweating out lonely outposts in China and India and Burma and Africa. And in the midst of their rugged battles to preserve our freedoms, they had been thinking long thoughts about the Church and their place in it when, and if, they got back to set their dreams in motion.

Now they were back. They had had time to "readjust," time to balance their in-service thinking with the actualities of the home church. Now they were being asked to talk things over, frankly and with no holds barred and no punches pulled, to pool their ideas, and tell Protestantism what was wrong and what was right—and what they could do about it.

We were chary, when we saw a preliminary program, that this was to be just another of those interminable talk-

ests where famed speakers do all the talking and the delegates do all the listening. We were wrong. There were famed speakers, of course. Operating on the rhetorical level were such able apologists as Bishop G. Bromley Oxnam, Professor Wilhelm Pauck, Dean Chester B. Emerson, Dr. Frederick E. Reissig, Dr. Wynn C. Fairfield, Professor Bela Vasady, Dr. Kirtley F. Mather and Dr. George Heaton. And each did a good job of challenging the delegates, lifting their sights, stretching their vision.

But the real spokesmen here were the fellows themselves. And their spheres of action were the eight "workshops" to which, twice a day, they would repair to get down to the business of taking the Church apart and putting it back together again. In these workshops, each comprised of 40 to 50 men skillfully sorted according to the size and kind of local churches they represented, was the real conference. And out of these workshops came the real message the Church needs to hear.



**"We young churchmen are faced with the tremendous challenge to help the Church realize her great objectives," John B. Quick told his fellow-delegates. Quick, Presbyterian student, is a former member of the 332nd Fighter Group, Negro combat unit of the AAF.**

The workshops were carefully, and quite correctly, set up by the planners of the conference. There was to be an elected chairman, secretary, discussion leader and resource person. The delegates fumbled a while with parliamentary procedure. But that didn't last. In typical GI impatience with anything even faintly resembling red tape, they soon sheared off the furbelows and fell to work with a minimum of bows in the direction of Mr. Roberts and his excellent Rules of Order.

Most groups began by first seeking a common terminology. That was important, and it required some doing. For

here were represented all shades of Protestant opinion. And often the same words carried quite different theological connotations. But once common definitions were agreed upon, the delegates went rapidly down the main road with little or no doctrinal haggling. Unlike many another conference through which we've sat and suffered, this one avoided all side excursions into abstractions.

The delegates were concerned solely with these specific questions: What does churchmanship imply and involve—especially for young churchmen? What is the total task of the Church? Where is it measuring up and where is it falling down? And what, precisely, can young laymen do to revitalize its message, program and service?

Around these questions the workshops spun. And the debates did not stop at the close of the workshop periods. "Operation Ecclesia" had no stop-watch. The discussions went on over lunch tables, around impromptu forums in hotel and rooming-house lobbies, in the washrooms, between plunges into frigid Lake Erie. We came across one lively argument unconsciously—but quite appropriately—operating just beneath a legend engraved on the exterior of the auditorium. The legend read: "Wisdom standeth where the paths meet." Involved in this verbal fracas were a Chinese student, an upstanding young Negro who was a former AAF flyer in Italy, and several boys from the deep south.

It soon became plain that this was no conclave solemnly assembled to manufacture high-sounding pronouncements on the World and Man. With the widest possible chance to be carpingly critical, there was a humility about the veterans' approach that gave you a thrill. The conferees, true enough, used their binoculars to survey the whole broad field of social and religious tensions. But you caught them more frequently upending the lenses for a piercing look at themselves. They asked not so often, "What's wrong with the Church?" but "What's wrong with me?" That's almost unprecedented for church conclaves!

Another sign of their approach to church and world order via personal commitment to tasks within their ken was their main preoccupation with the young adult field. And that, as everyone knows, is not only a familiar but a forsaken area. It's the no-man's-land of church endeavor, the gaping hole between teen-agers and middle-agers that has had church statisticians weeping for decades.

They came at their subjects positively. One of them got a big hand when he told the whole assemblage, "Let's forget for a while what we as Christians stand against. That has too often been Protestantism's sole emphasis. Let's talk about what we stand for!" Their personal commitment and their pledge to action in their home churches were both

(Continued on page 60)



## The Other Side of the Picture

**T**HROUGHOUT the years when slavery was practised in the South and defended even by the Church, there stood in Philadelphia the famous Hall of Independence, a memorial of the charter of freedom and of the doctrine that all men are created equal. From that Hall, countless poor wretches were carried off into bondage. Yet how few at first saw how the things practised mocked the things professed, or how ironic was the holding of slaves in that memorial hall of freedom.

A certain blindness is often induced by things usual and familiar, however cruel and unjust they may be. The blindness is aggravated where vested interests are involved. It is always easier to recognise such glaring inconsistencies in the past rather than in the present, just as it is easier to see them in others than in ourselves. Yet our contemporary life has its own great and glaring ironies.

Practice in many ways still mocks and belies profession. Western nations call themselves Christian yet how much there is that is un-Christian.

There must be few things more disillusioning to an Easterner than a visit to the nations that call themselves Christian and send out missionaries to teach the world's purest faith. Our materialism, our slums, our so-evident lack of the spirit of brotherhood, our militarism—these and much else show us poor where we have claimed to be rich.

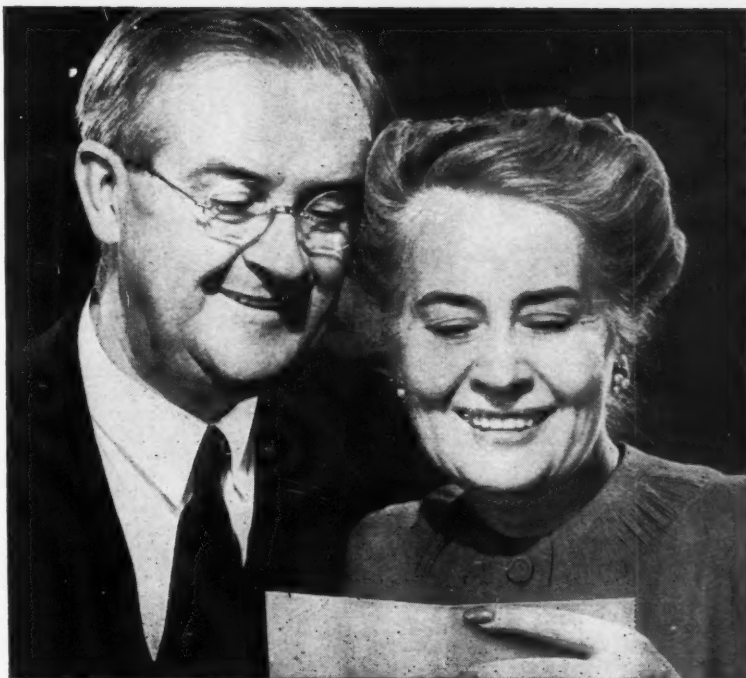
"Sahib, me not want Christianity," said an Indian to a friend of the writer, as a drunken British soldier passed them somewhere in North India. It is not an uncommon verdict. "As long as America permits lynching," says Rabindranath Tagore, "she has no religion to export."

That is how it strikes an Easterner. Only a small minority of western people take part in lynchings, but it grips the imagination of the world and has an adverse influence out of all proportion to its infrequent occurrence.

Like war it is rooted in wrong attitudes and estimates; it placards for the world's reading the contrast between the fine name and the unworthy deed. It is but one instance of that infirmity of inconsistency to which we are all prone in our several degrees.

"There is little to be wondered at," says E. Stanley Jones, "that India hesitates about our civilization, great and beautiful on certain sides and weak and ugly on others."

—F. C. HOGGARTH



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# SUNDAY SCHOOL LESSONS

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver



NOV. 3RD THE BASIS OF CHRISTIAN FREEDOM

ACTS 15:23-29; GALATIANS 5:13-18

"BELIEVE and live," that is Paul's gospel. Under his vital leadership that, too, was the gospel of the infant Church. It required a high council of the apostles and their associates in Jerusalem to settle this. Judaizers troubled the new church at Antioch with their demands. They were Christians, but insisted that the rites and restrictions of the Old Testament were still in force. They had room for the Gentiles in the church but the Gentiles must accept Jewish ways of entrance and life.

Paul won the argument at Jerusalem; and with Barnabas, Judas, Silas and others returned to Antioch with the decision. The gospel was not to be hemmed in by prescribed rites and rules. Faith in Christ was to be the final standard for admission into the Church. Right living would flow naturally out of right relationship with Christ. The delegation from Jerusalem was selected from those "who had risked their lives for Jesus Christ." Nor should we in our times question the Christianity of any who make Christ first in their lives. This is the essence of Christian freedom.

What about the reservations that seem to contradict this freedom? The Gentiles are asked to abstain from meat offered to idols, from the blood of strangled animals and from sexual vices. These are guides, rather than rules. The two first restrictions are built on Paul's own attitude. He saw no harm in the acts themselves, but abstained because they would be offensive to those brought up in the Jewish tradition. The supreme business of the Christian was to win all men to Christ. To practice abstinence was a matter of choice, the exercise of freedom. For the same reasons countless Christians today abstain from intoxicating drinks. "If meat makes my brother to offend, I will eat no meat." What we must all learn is this lesson in the responsibility of freedom. I am my brother's keeper.

ABSTINENCE from sexual vices requires no explanation. Sexualism was characteristic of heathen religions. It still is. There could be no compromise here. Only the pure in heart can see God. How dreadful the reports of chaplains as to these vices in the armed services.

Many officers seemed to think that they had fulfilled their responsibility if their men were healthy animals. Prophylactics were issued to protect men from the dangers of prostitution. One chaplain reports that the "pro-paks" were charged to his welfare fund! Paul's position is just as important today, as when he carried this decision to the Antioch church. Impurity bars a man from intimate fellowship with the "Beautiful Saviour."

Guidance for life is still needed. Without it we would misuse our freedom. There are things we cannot do if we love Christ. We are no longer under the law, but love is the keeping of the law. Our world still needs outer controls. Force must still restrict the lawless. Rules and regulations must still be a guide, even in the church. They do not hamper Christian freedom. The Christian has inner disciplines, due to the surrender of his life to Jesus Christ.

Corruption in high places during the war is just coming to light. It disgusts and degrades us. The need is for men of character for every position of responsibility in government and out. Character is not machine-made. It is based on a man's relation to God. Paul had the secret of character-building. The man to whom Christ is first, now and always, can be trusted.

### Questions:

What do you learn about the Christian way of solving personal differences from Paul's differences with Barnabas and Peter?

Distinguish between law, liberty and license.

What do you think of the argument that because liquor was prohibited, it was manly to drink?

NOV. 10TH THE CHURCH REACHES OUT  
ACTS 16:11-15; PHILIPPIANS 2:5-11

"PAUL and Silas, just come along" as we sang lustily in college days. What has happened to Barnabas and young John Mark? Well, there was a difference there at Antioch and Paul and Barnabas agreed to disagree on travelling companions. Mark had failed Paul once before. Generous-hearted Uncle Barnabas said, "Give him another chance." Paul said, "Not with me. My journey is to be too dangerous to have a companion I can not fully trust." So Barnabas and Mark

went to Cyprus and we may be sure they did great work for Christ there. *Acts* does not attempt to follow all the missionaries, only Paul. Luke, the writer of *Acts*, Timothy, the young protege of Paul, and Silas, delegated by the Jerusalem convention to Antioch—these four, became the Gospel team for the winning of the Gentiles. Would that all differences between church leaders could be solved as graciously!

"Come, let us return and visit the brethren in every city where we proclaimed the word of the Lord," that was Paul's immediate call. On the first journey they had gone by sea, now they travel by land. Follow their course by the map. They visited Tarsus, Paul's home-town. Then across the country to Derbe, Lystra, Iconium, the other Antioch, and then the long, hard, perilous journey to Troas. Across the Aegean Sea, they faced Europe. They were Spirit-led. Naturally they would like to have done intensive missionary work along the way, in Asia Minor, where later Paul would found seven churches. The province of Mysia, too, would challenge them. But they were on urgent business. Ahead lay the port of Troas and beyond called the "Man of Macedonia." There is a divine economy in the guidance of the Spirit. The energies of Paul must be conserved for the most significant mission in the history of the world.

The vision came to Paul, just as it had met him on the Damascus road. This time his Lord beckoned him through the voice of an unidentified man. Some think the vision was of Luke, himself a Gentile. There was no uncertainty in Paul's mind about the call. "Come—help!" was Europe speaking, yes, it was Christ speaking. The spirit of Paul reminds us of the formula of that modern Paul, named Laubach, in his phonetic vocabulary, CIHU, "Can I help you?" The answer of the Spirit-guided man is always, "Yes, I will help you." So across the sea once more, Paul sailed on to Samothrace, to Neapolis and then up the steep rough road to Philippi.

THIS WAS A typical Roman city, the kind of city in which Paul saw power for the spreading of the Gospel. He was always partial to centers of influence. There were few Jews in Philippi, too few for a synagogue. There was a place of prayer out by the riverside. Here Paul found the opportunity for which he had been led the long hard journey. It seems like an anti-climax. By the river he found a small group of prayerful women. Dr. Luccock calls it a "Ladies' Aid Society." His first convert was a Gentile businesswoman named Lydia. Paul knew the worth of a single soul, and all his glorious talents were directed on winning her and her companions. Her home was to become his while he was organizing the Philippian church. No one can overvalue her place in the missionary program of the Kingdom.

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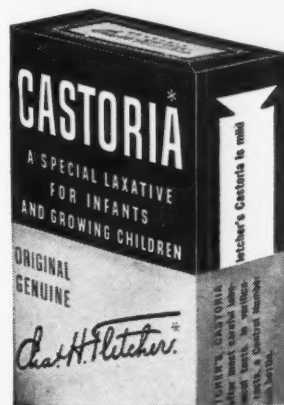
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Read the incident of the possessed slave-girl, exploited by her owners, and healed by Paul and Silas. Thrown into prison the apostles sang hymns of praise. Their Lord shook the prison apart, yet they had more urgent business than escape. The jailor was converted. Paul's Roman citizenship was revealed and the magistrates apologized for their mistreatment. Back to Lydia's home they went to encourage further the little Christian congregation. And the entering wedge had been driven into pagan Europe.

The church at Philippi would always remain close to the heart of Paul. No other letter of Paul shows quite the love for a church that is written into every line of his epistle to the Philippians.

No other church he founded has such significance in Christian history. Most of us know Christ because Europe was evangelized. The whole course of history was turned when Christianity got its foothold in Philippi. Let us never forget to thank God for Paul's obedience to the heavenly vision.

#### Questions:

*When our way seems blocked by closed doors, what do we learn from Paul's journey from Antioch to Troas?*

*Reread the incident of the slave-girl of Philippi. How far does economic exploitation still seek to thwart the progress of the church?*

NOV. 17TH HOW CHRIST CHANGES PEOPLE

ACTS 17:1-7; 1 THESSALONIANS 1:2-8

**T**ROUBLESOME people, these Christians. Why can't they be satisfied with things as they are? Why can't they understand that the world must be taken as it is and cannot be perfect? They expect too much! They are agitators for the impossible! They turn the world upside down! Paul met that challenge in Thessalonica. He came to furnish men with new consciences. He preached a holy dissatisfaction with themselves and their world. When Christianity stops doing that, it has lost its bearings.

The burning zeal of Paul carried him on. Leaving Luke with his beloved Philippians, taking Silas and Timothy with him, he travelled through Amphipolis and Apollonia to Thessalonica, the capital city of Macedonia. Here he preached Christ to the Jews first. He led them back to their own scriptures to discover that the Messiah was to suffer, die and rise again. They had to change in their thinking before they could be changed in their living. Then he proved to those of open mind that Jesus Christ fulfilled perfectly their own prophecies. And the seed was sown for the founding of another great Christian church.

How tragic was the moral collapse of those who would not be converted. They stirred up the idle rascals in the marketplace and once more mob rule was tried against Christ. They directed their at-

tack on the good Jason, Paul's host. They voiced the old complaint, "They are turning the world upside down." These Jews, who themselves hated Rome, charged that Christianity was treason, that Paul was promoting the kingship of Jesus. Prejudice is a heartless, conscienceless thing. Let us beware when it warps our thinking!

THE RULERS evidently did not take too much stock in the Jewish charges and freed Jason under bond. Paul and Silas had done their work well. More time probably elapsed than is recorded in Acts. Timothy remained to lead the Christians of Thessalonica. The place this church held in Paul's heart is shown by the two letters bearing its name. Read *Thessalonians I*. He commends them for welcoming the word, for copying the life of the Lord, for becoming a pattern for all Macedonia, for turning from idols to the Lord. This was the change wrought in them, Jew and Gentile, by faith in Christ.

Paul and Silas moved on to Berea, where the response to the Gospel was even more ready. Here daily Bible study is recorded and hundreds of Bible classes proudly bear the name Berean these centuries later. Silas was to stay with the Bereans and Paul marched on alone to Athens.

Christ means change. To Paul He had meant an entire revolution in his life, from persecutor to apostle. Christ means that in every life. He is all in all or not at all. He offers no easy compromise with sin either in personal life or in society. Is not the weakness of our present-day Christianity the ease with which it lets us live in a pagan world? Do we really believe that no other way is right but Christ's way? "The mind which was in Christ Jesus," must be the Christian's final arbiter.

#### Questions:

*Is conversion more than an emotional experience? Can there be conversion without right thinking and living?*

*Is membership in the churches too easy? What should be done about "nominal" church members?*

*What is the importance of winning our cities to Christ? What was Paul's strategy in regard to cities?*

NOV. 24TH THE GOSPEL CONFRONTING PAGANISM

ACTS 17:22-28; 18:1-4; 1 CORINTHIANS 1:2-25

**O**NE with God is a majority; that is the arithmetic of heaven. Luke left at Philippi, Timothy at Thessalonica and Silas at Berea; Paul was moving on to conquer the world for Christ, alone. No, never alone, since Christ met him on the Damascus road. To the end of his days it would be "Christ liveth in me." Even in prison it would be, "The Lord stood by me . . . and gave me power."

On to Athens went Paul and here Timothy and Silas would rejoin him. Athens was the capital city of intellectual paganism. One Roman writer suggested that the crest of Athens should be a large tongue. Countless idols stood in the streets. The Athenians spent their time in religious debates. Two ancient philosophies were represented by their most vocal devotees. The Epicureans did not believe in immortality and thought happiness was the end of living. The Stoics exalted the idea of duty and morality but were pantheists and fatalists. It is not surprising that when they had heard Paul speaking informally in the marketplace, they should invite him to a larger audience in the Areopagus.

Paul had largely failed in his contacts with the Jews. The Gentiles' curiosity was aroused and no Christian dare refuse the opportunity to witness, however difficult or dangerous the situation. As always, Paul began where his hearers were. With the Jews he could cite their scriptures. With the Greeks he cleverly began with their many altars and temples. His soul was angered by their idolatry but his temper was controlled and his appeal conciliatory. Their altar to an unknown god gave him his opening. He did not use the Name of Jesus, but he described the kind of God He revealed. He faced the Greeks, as proud of race as the Jews, with the God who was God of all races. He challenged their philosophies with his faith in the resurrection. That was too much for most of them and muttering and mocking they left him. Yet some believed and another little band of Christians was left as he moved on to Corinth.

HERE PAUL MADE two important Jewish converts, Aquila and Priscilla, who had fled Italy because of the Claudian persecution of Jews. They had a common bond in their trade of tentmakers. The Christian missionary uses every common interest as a means to evangelization. He was already winning both Jews and Gentiles to Christ when Silas and Timothy arrived. In spite of his winning of Crispus, head of the synagogue, Jewish opposition increased and he turned the full force of his search for souls upon the Gentiles. Something of the spirit with which Paul preached is written in Corinthians 1:22-25. Read it.

Jewish antagonism did not count so heavily against Paul in Corinth. The attack on him before the proconsul Gallio backfired. When the case was thrown out of court, the Greeks took the cue and mobbed the new ruler of the synagogue, no doubt the leader of the opposition to Paul. Gallio did nothing to protect him. So the way was open for a long stay in Corinth and the founding of one of the most important of Paul's churches.

What a driving force was in Paul! "The love of Christ constrained." No matter whether opposition came from



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### Questions:

What did Paul mean by the foolishness of preaching?

Someone has called Paul, "The greatest salesman in history." List the principles of good salesmanship he used in his missionary travels. How should you apply them in your community?

Remembering the Athenians, what are the dangers of religious debate?

### DAILY MEDITATIONS

(Continued from page 44)

FRI.  
NOV. 8

READ MATT. 18:10

**EDWARD EVERETT HALE** once prayed in The Boston University School of Theology chapel service. I unearthed that prayer in some old records recently: "Dear God we thank Thee for the Together-ness of Religion." Dr. Lyman Abbot once said: "I could characterize the three great Boston preachers of my day in three words: Phillips Brooks' word was 'Abundance,' Dr. George A. Gordon's word was 'Granite,' Dr. Hale's word was 'Together-ness.'" So we Christians who take part in these CHRISTIAN HERALD Daily Meditations, not overlooking anything for which we ought to be thankful, lift grateful hearts for the Together-ness of our religion, remembering what Jesus said in our morning text.

Dear Master of comradeship. God of all friendship, family life, and human solidarity, we thank Thee for the together-ness of religion and for the comradeship promised in the Kingdom of God. Amen.

SAT.  
NOV. 9

READ JOHN 16:33

**NICHOLAS ROWE** once spoke a word about Thanksgiving which bears repeating in these meditations: "Your bounty's beyond my speaking. But, though my mouth be dumb, my heart shall thank you." It is something to be thankful for that God has bidden us to "Be of good cheer; I have overcome the world." And certainly the world of these days needs

to be overcome with goodness, kindness, brotherhood and love. For that promise we are impelled to be thankful in our meditation this November morning as we approach our annual Thanksgiving Day celebration.

Dear God and Father of mankind, we thank Thee that Thou has overcome the world with goodness and love in all ages in the past; and for the promise and hope that Thy divine laws and love will, once again, perform that miracle of overcoming. Amen.

SUN.  
NOV. 10

READ MARK 7:13

**ONE** great writer has said: "Our spiritual faculties become atrophied through disuse. The cares of this world are absorbing; the spiritual life is neglected, spiritual power declines through sheer lack of exercise, but we are grateful, this day, for this privilege of meditation and worship, for it is His promise that the deaf shall be made to hear, the blind to see, and the loveless to love and be loved." Robert Burns said it all for us: "Some hae meat and canna eat; And some would eat that want it; But we hae meat, and we can eat, Sae let the Lord be thankit."

Dear God of all miracles, Thou who didst make the deaf to hear, the blind to see, the crippled to walk, we thank Thee that Thou wilt also cure our spiritual deafness, listlessness and faithlessness. Amen.

MON.  
NOV. 11

READ PSALM 96:1

**THIS** is Armistice Day in the nation; and surely, that gives us something to be thankful for in our Thanksgiving month meditations. Bunyan said it this way: "The Pilgrim they held in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang." Add that melodious statement to our text: "O sing unto the Lord a new song"; and let that song be a song of everlasting peace, in our hearts, our hopes, our prayers and our meditations; and we shall have reason to thank God for all the days and months and years to come.

Dear God of all peace; Thou who didst send Thine only begotten Son to this earth; to this warring world to bring peace and contentment, we thank Thee this Armistice Day for, at least, the dream of eternal peace which is in our hearts and Hopes. Amen.

TUES.  
NOV. 12

READ PSALM 27:10

**FRANK STANTON**, the Eddie Guest of another generation, knew how to interpret the spirit of home better than anybody of his day: "This world of God



is brighter than we ever dream or know; Its burdens growing lighter; and, its love that makes them so. And I'm thankful that I'm living where love's blessedness I see. 'Neath a heaven that's forgiving, Where the bells ring 'Home' to me." Home is, perhaps, the one thing for which we are all most thankful. But what of those who do not know the love of home, parents and friends? The answer is in our text of this day; and when we read that, we know that we can still lift up grateful hearts for our "Heavenly Father" and "Our Heavenly Home."

*Dear God of all loving, "Our Father which art in Heaven," we thank Thee that even when our fathers and mothers forsake us; when friends deny us and berate us, if we truly love Thee, then Thou wilt take us up. Amen.*

WED.  
NOV. 13

READ HEB. 11:27

ONE of the things which we Christian people have to be thankful for at all times is that we have an invisible world. We live in two worlds: the world of Time and the world of Eternity. Paul was always talking about the world which is seen and the world which is unseen. The very fact that we live in a spiritual world of the invisible gives us a greater sense of security. From Moses to Christ we find the great souls of the Bible living as if they were in the very presence of an actual, directing, governing Personality; as seeing Him who is invisible. Prof. Bunsen, on his death bed, looked up to his wife and whispered: "In thy face I see the Eternal."

*Dear God of the visible and the spiritual and invisible world, we thank Thee that a continual consciousness of the invisible world all about us gives us a deep sense of assurance, for we know that that which is invisible is eternal. Amen.*

THURS.  
NOV. 14

READ II COR. 12:9

SPENSER said: "Thankfulness is the tune of angels," Johnson said: "Gratitude is a species of justice," Auerbach said: "Gratitude is a soil in which joy thrives." Lessing said: "A single grateful thought towards Heaven is the most perfect prayer," Secker said: "He enjoys much who is thankful for little. A grateful mind is a great mind." Which leads us in this morning meditation to the simple statement of our text: "My grace is sufficient for Thee." What thankful hearts we Christians should have for that immortal promise: Sufficient for all of our needs this day is God and Christ.

*Dear God of a sufficient grace, we thank Thee this glorious day that that thought we have found to be true, and because we have found it so, our hearts shall sing our prayer of gratitude this day. Amen.*



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**FRI.  
NOV. 15**

READ PSALM 27:1

**AMONG** those innumerable things for which we ought to have what I like to call "An Attitude of Gratitude," the one ultimate thing is expressed in our morning text: "The Lord is my light and my salvation." George Herbert once said something especially for me; and for every reader of these meditations: "Thou that hast given so much to me, give one thing more—a grateful heart." Which is a reminder that as far back as Cicero that same thought was enunciated by that great writer: "A thankful heart is not only the greatest virtue, but the parent of all the other virtues." How much then, should we, in this sacred hour of prayer and worship, remembering that "The Lord is my light and my salvation," lift grateful hearts to Him?

*Dear God of all virtues, we pray this day that Thou wilt give us one thing more—a grateful heart, so that we may praise Thee for our light, our salvation and our strength. Amen.*

**SAT.  
NOV. 16**

READ I JOHN 3:2

**THAT** was the mood and spirit of early Christianity; what Dickens called "great expectations." Into a life chained to the present, there had suddenly come to that early band of Christians a hope for the future, a faith that this was not all of life; a high and holy reaching out into eternity. They were literally saying to themselves: "We are living for some purpose; death is not our destiny; even now we are sons of God; but that is not all: there is something more; though it doth not yet appear what it shall be." No wonder those early Christians were a hilariously happy people, even under isolation and persecution. They lifted up their songs of praise and their prayers of gratitude in some such way as Hannah Moore lifted up her heart: "My soul o'erfraught with gratitude, rejects the aid of language. Lord behold my heart!"

*Dear Heavenly Father, sometimes we too cannot express our gratitude when we remember that "It doth not yet appear what shall be" and we pray Thee that Thou wilt look into our hearts and see that which we cannot express to Thee. Amen.*

**SUN.  
NOV. 17**

READ ISA. 40:29

**ONE** of the things which we Christians are most grateful for is that, even though we be weak we shall be made strong; that though we faint we shall mount up with wings like eagles. Hosea Ballou once said of this "attitude of gratitude" in spiritual things about which we are thinking this month: "If gratitude is due from children to their earthly parents, how much more is the

gratitude of the great family of man due to our Father in heaven?" Especially do we owe an expression of our thanks to the heavenly Father when we read our text once again and remember that He is mindful of us to give us strength in our weakness.

*Dear Father of all faith, of all understanding and love, we thank Thee that in our moments of doubt Thou art our faith; in our moments of weakness, Thou art our strength. Amen.*

**MON.  
NOV. 18**

READ PSALM 109:30

**HERE** is a Christian who is willing to give his testimony "among the multitude" out on the highways, over the radio, in public places; not in any vain-glorious spirit, not as the publicans, but in the spirit of loyalty and testimony. The old days when we had class meetings and testimony meetings seem to be gone; but in their going we sustained a great loss, for even psychologists tell us that to give expression to our loyalties, our faiths and our thankfulness is a release from inhibitions, a purge of the spiritual emotions.

*Dear God of our secret lives and loves, we have such a feeling of gratitude to Thee for all that Thou hast done for us secretly that we want to get up on the housetops and praise Thy name this morning. Amen.*

**TUES.  
NOV. 19**

READ PSALM 17:15

**IF I** were permitted to add to our text this morning two simple words, I would like to read that text this way: "I shall be satisfied (and gratified) when I awake in Thy likeness." For to awake in His likeness ought to be, not only a satisfying experience each morning but also an experience over which we would wish to lift up singing souls of gratitude in the mood of Bishop Quayle who once said: "Did you ever think of the reason why the Psalms have come like winged angels, down across all the realms and ages; why they make the keynote of gratitude in every Christian soul? Why? Because they are so full of gratitude. 'Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!'"

*Dear God of all high living and gleaming spiritual light, we thank Thee for the revelation that pours along our pathway from this text this morning. Amen.*

**WED.  
NOV. 20**

READ HOSEA 6:4

**BIBLICAL** students know that what Hosea meant when he said the words of our text was that the goodness of certain types of people was like the morning cloud, in that it would disappear as soon as the sun came out; as the tests, temptations and trials came. That is not

very permanent goodness, a goodness that disappears, is dissipated in an hour. But we Christians have grateful hearts when we remember that the goodness of our God has stood the tests of eons, that it went through Calvary and rejection, and the tragedies of a Hosea, a Job and a Christ. It was not a transient goodness like the morning dews or drifting clouds.

*Dear Father of all eons, all sufferings, trials, temptations and tests, we thank Thee that Thy goodness is not as a morning cloud, but that it abideth forever. Amen.*

THURS.  
NOV. 21

READ PSALM 34:5

MOST of us have seen faces in a dark room which were illuminated by a reading light and they had a beautiful mystical look in them. We have also seen faces suddenly lighted up with love from within when they saw a long-absent loved one return; an experience that many mothers, wives and children have had in wartime. "They looked unto him and were lightened, and their faces were not ashamed." Carl Sandburg says that often Lincoln's face was dull in repose but that when a great idea came to him, his face was suddenly lightened like a piece of porcelain with a light shining through it. For all such enlightening we Christians are thankful today. We need the light of His countenance to shine upon us to make our otherwise ugly faces beautiful to behold.

*We thank Thee, God of all light and love, that when we look unto Thee our faces are lightened and we are not ashamed, for we know the glory that beautifies our souls within and our faces without. Amen.*

FRI.  
NOV. 22

READ JOB 41:32

JOB was here talking about the leviathan of the sea which we know as a whale. He had evidently noted that the leviathan left a wake of white water after him, just as a great ship does. Those who have traveled the sea like to watch the white wake of a ship. Great souls always leave a white wake after them; and we should always be grateful for that fact, in the mood of Edwin Markham who said it thus: "Give thanks O Heart for the high souls that point us to the deathless goals." Such is one of the objectives of our thanksgiving this month that "He maketh a path to shine after Him."

*Dear God of all great souls, our Jobs and Johns and Christs; our Washingtons and Lincolns and Wilsons; our poets and painters and mystics; we thank Thee for all the great souls who leave white wakes of spiritual beauty behind them. Amen.*

NOVEMBER 1946

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SAT.  
NOV. 23

READ MATT. 17:2

**C**HRISt's face shone as the sun. His garments became white as the light of dawn. A voice from Heaven spoke words of pride and love. Christ was one of those rare personalities whose inner moral and spiritual victories are rewarded by a sudden glow of glory and light. And, as truly as human nature is human nature, so may those of us who "follow in His steps" have the same experience in a modified way. We also may have a sudden glow of glory as when the dawn lights up the earth with its white light. For illustration, I have watched a child's face; a tiny grandchild, Heather Hyland, by name, when her mother came back from two hours shopping downtown. That sixteen-months-old child, when she heard her mother's voice would yell "Hi! Hi! Hi!" with hilarious glee and her face would light up as if the sun had suddenly shone forth on it.

*Dear God of all light, love and laughter, we thank Thee this glorious day that when we see Thy face, and hear Thy voice, and sense Thy spiritual presence, our faces, our souls and our lives are transformed. Amen.*

SUN.  
NOV. 24

READ PSALM 46:10

**O**NE of my friends once said to me: "I had a gloriously revealing experience on shipboard one day. It was a smooth sea, a glowing bright day, the ship's deck was a scene of turmoil, jollification and mumbo-jumbo, for people were playing games, walking, running, chattering with happiness. It was a veritable Babel of voices of every tone. Then suddenly there was a lull in the noise and confusion and in that silence I heard the steady throb of the engines deep below decks. All the time, even during that sunny morning's confusion, those engines had been faithful to their trust. They had been pounding away and driving the great ship toward America. But, in order to hear them and to be aware of them, we had to "Be still and know . . ." So is it with this meditation period.

*Dear God of all silent places, in wood and hill and home, we thank Thee that if we but learn to be still, we may always discern Thy voice and Thy presence. Amen.*

MON.  
NOV. 25

READ LAM. 3:21

**H**ERE is a text which sets forth the place of memory in our lives. Very often remembering better, finer, more beautiful days gives us hope for today. Bishop Quayle used to say that no cloudy rainy day bothered him because on such days he always had memories of sunny days to think about. That's the heart of it: Memory was given us that we might

have red roses in December, spring in winter, and hope in old age.

*Dear Father of all falls and winters, as well as of springs and summers, we thank Thee that we may actually live in the December of our lives, on a previous gladness, and have red roses in the December of our lives! Amen.*

TUES.  
NOV. 26

READ LUKE 6:12

**S**OME poet has said of Jesus and His prayer times: "Cold mountains and the midnight air witnessed the fervor of His prayer." The ordinary oriental home was no place in the days of Jesus for quiet, peace and the atmosphere of prayer. Nor are most of our modern homes. They were noisy and confused then and they are even more so now. Therefore it is a good thing to do as Jesus did: "He went out into the mountains to pray." We of this morning meditation need a quiet place for real prayer. "Come ye yourselves apart into a desert (quiet) place and rest awhile," is the way Jesus put it long ago.

*Dear Christ of the quiet mountaintops, the blue Galilees, the green meadows, may we understand that we can be "Still, still with Thee when purple morning breaketh, when the bird waketh and the shadows flee." Amen.*

WED.  
NOV. 27

READ JOB 19:26

**"Y**ET in my flesh shall I see God." That is a stirring hope which Job utters and real Christians believe it deep in their hearts. What Job means by that word is that God will make Himself known and visible to Job before Job dies. Job is having great troubles but he knows that they will not last forever; that before he dies he will see God and be His child as of old. That is a valiant and a universal hope. We have a right to that hope in the midst of our darkness, our weakness, our sin and our doubts if we are still seeking God; that before we actually die we shall see God and know Him as our own. That is something to shout and weep and to give thanks over, my friends.

*Dear God of all hope and faith, we thank Thee that we can never get so down and out in our sins and our mistakes that we do not know in our hearts that before death comes to us that "Though worms destroy the body, yet in my flesh shall I see God." Amen.*

THURS.  
NOV. 28

READ PSALM 95:2

**"L**ET us come before His presence with thanksgiving" on this national Thanksgiving Day, "and make a joyful noise unto Him." Harriet Beecher Stowe in describing an old-fashioned New England Thanksgiving Day said: "Great as

he preparations were for the dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church." Another New England (and our Thanksgiving started in New England) word comes from Phillips Brooks: "Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and our fellow men are dear, and duty is close beside us, and God is over us and in us." In the mood of those two personalities we come to our Thanksgiving meditation this morning; remembering our church, our fellow men and our God.

*Dear God of all gratitude and thanksgiving, we lift our joyful hearts this day and thank Thee for "the abundant life" that Jesus came to bring to all who follow Him and walk in His ways. For His name's sake. Amen.*

FRI.  
NOV. 29

READ I SAM. 14:35

THERE is something beautiful about the very word "altar," something which suggests a place of reverence; a place to pray; a place to give thanks; to meditate and worship. Humanity has been forever building altars. "And Saul built an altar unto the Lord." Each of us has some holy and sacred spot where we worship. For some it is in the home, for some in the church, for some beside a quiet river, for some on a mountaintop. Thomas Carlyle said that the human race was incurably religious and I guess he was right. We who meet together in this Daily Meditation have built an altar for ourselves as Saul did and we have a sense of gratitude to CHRISTIAN HERALD for making it possible for us to have such an altar.

*Dear Father of all worshipping places, all sacred altars, all holy shrines, we lift our hearts in thanksgiving this day that the real altars of worship are in our inner souls and at those altars we can kneel every minute of our lives. Amen.*

SAT.  
NOV. 30

READ I CHRON. 12:40

AS WE come to the end of our Thanksgiving Month, we are better Christians because we have set aside this month to express our gratitude to God; to give voice to our "attitude of gratitude" and as our text says: "There was joy in Israel." This is true because, as Emerson once put it: "In every exalted joy there mingles a sense of gratitude." Yes, an honest gratitude is the prelude to a great joy.

*Dear Father of all laughter, gaiety and joy, we lift grateful hearts to Thee this day for the joy of communion with Thee in the comradeship of Thy Kingdom. Amen.*

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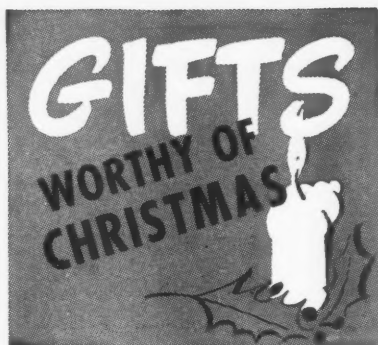
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## OPERATION ECCLESIA

(Continued from page 48)

hinged on this positive note. Here are phrases from the opening paragraph of their united "Findings":

"As young churchmen, we declare ourselves to be men of faith—faith in Jesus Christ as the Son of God who came that we might have life. We believe in the Church as the Body of Christ on earth which in its nature is universal, embracing all of those who accept and follow Him. . . . With the deepest sense of humility and responsibility we commit ourselves to Christian action on the human problems facing the Church."

They were not so fearful of the outward threat of materialistic secularity or competing ideologies as they were of the sinister sterility of spiritual life within the churches. They set themselves to correct that by first of all being themselves more spiritually zealous and then pressing upon their local churches a demand for more vital worship services and evangelistic projects.

Down to earth! That came in for quite a play in all the discussions of the churches' present approach. A young fellow who had been for three years with the Airborne Troops, and therefore was qualified to speak about "up-in-the-air attitudes," James Rietmulder of Paterson, N. J., took a vigorous slash at what he called "the religious and social stratification of many of our churches." They made no secret of their impatience with ivory-tower positions that have too long isolated the Church from social ills. They called for the Church to "get back on the main street of life," and to cease being "an exclusive club for the edification of a few faithful." And they made it plain that the church which enlists them cannot be complacent, hum-drum, academic, doctrinally feeble.

They respectfully requested more say-so for their age group in both local and national councils of Church programming. No special privileges, no treatment as a special group. Just the chance to "get in the game" with objectives big enough to challenge their enthusiasm and employ their vision and gifts. Leslie E. Mokry of Middletown, Ohio, who was a Navy flyer for four years, put it bluntly: "Veterans are more willing to serve the Church than most churches are willing to permit them." There's something for pastors to ponder!

They deplored the "religious illiteracy" on the part of Protestants generally, and put the blame both on the shallow and inadequate religious education provided by most Sunday schools, and the total lack of it in the public schools. They pledged themselves to "a determined effort to bring the teaching of religion into the curricula of the public schools" and to support "an effective training and education program in the churches, using every modern technique."

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tackled the topic of race prejudice and discrimination, and worked out methods of "taking the lead in the formation of interracial community councils, taking affirmative action in local situations, and seeking equalization of educational and economic opportunity for all races."

"The sinfulness and waste motion occasioned by denominational divisions" came in for no little attention, and the young churchmen demanded more united action and a stronger united voice from Protestant churches generally. They committed themselves to "developing co-operative church channels for effective community action and to encourage church union in over-churched communities."

In dealing with the threat of broken

### What Do You Know About YOUR BIBLE?

(This quiz prepared by  
Mrs. Elliott B. Chase, Royalston, Mass.)

Of whom does the Bible say:

1. "He endureth, as seeing him who is invisible."
2. She was 127 years old.
3. His mother and grandmother were of unfeigned faith.
4. A king wept at his grave.
5. He pleased God.
6. He was lefthanded.
7. She was a widow about 84 years old.
8. The baby was named by the neighbors.
9. He was a doctor of the law.
10. As long as he sought the Lord, God made him to prosper.

(Answers on page 125)

homes, they were frank to state they thought the churches' attitude of "hands off sex" as silly as it is sinful. They called for the churches to "provide education for young people in marriage and family life, permitting and encouraging free and realistic discussion of sex and birth control."

All the above gives you a rough idea of the variety of questions the veterans considered and the lively manner they went after them. On virtually every matter of church and world concern they established a beachhead with convictions and pledges to action that are pretty important to the future.

And they came at these matters, we repeat, not bitterly critical but eagerly offering themselves to the tasks that so sorely need doing. It remains to be seen whether their churches are big enough to heed them—and use them!



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## THE BROKEN BELL

(Continued from page 19)

Nothing ever calls for people like us."

That night I faced reality. The families of old settlers were going; new, discordant settlers were here. We were surrounded by Europe with all its blood hatreds. Were not these new people our real problem?

Possessed of an uneasy dream, I went into the pulpit next Sunday:

"The decision this church must make is clear. We must bring faith to the people who live here now or else close our doors. Many farmers around us are un-churched. They don't like us. They think we don't like them. It's going to be a tough job to bring people like that together. Maybe it's impossible. But if you'll back me up I'll chuck my other job—move my family to the parsonage—and pitch in!"

Like the rich man in the Bible whose friends wouldn't come to his feast, I set out to hunt for strangers in highway and byway. And at my very first encounter I ran into trouble.

Seeing my old black hat, rusty swallowtail and hick's umbrella straggling up his dirt road, a Russian farmer yelled for his dogs. As I marched implacably toward him he screamed:

"Religion! Dope! Get out!"

Brandishing a pitchfork he ran toward me; an instant later we were both running in the same direction. But I took a wrong turn and pulled up short on the brink of a manure pit.

"Tovarich!" I gasped.

"Never come back on my place," he panted, pointing toward the road. But over his shoulder, inside the barn, I had seen a lithograph of a Soviet general. Touching my forehead, I exclaimed:

"Salute to Marshal Zhukov, a truly great soldier!"

The farmer lowered his pitchfork. He coughed self-consciously, and turned crimson. Eyes on the ground, he beckoned me to follow.

"Catherine," he told his wife, who had watched from the kitchen, "he is a friend of Marshal Zhukov. Serve the gentleman some cold milk."

I asked about the 12-year-old daughter, Liska, busy packing eggs in a crate. "Liska has a musical voice," I remarked. "Does she sing?"

Her father swore she had an operatic voice. What a pity then, I sighed, that his agnostic views forebade her to join our junior choir. With a voice like that, Liska should sing in public. The old man's eyes glistened:

"To believe in religious dope she should never go," he ruled, with an obstinate glance at me. "But to show she can sing, yes, indeed, she can go. Why not? Catherine, bring the gentleman some fried chicken!"

As talent scout for choir and orchestra I had a skeleton key into many hostile farmhouses. There was a German shep-

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One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravchenko (author of *I Chose Freedom*), that 'One preacher is worth more to us than a dozen labor leaders.' They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

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herd who could play the violin. When I braced him in his orchard he told me why he hated our whole community. For years his wife had peddled peaches to motorists on the highway. But since the war she no longer dared show herself at her roadside stand. Patriotic scoundrels had thrown stones at her, with cries of "Nazi!" No wonder she was afraid to leave the farmhouse. When I asked her to coax her husband to fiddle in the church, she wept at the thought of finding friends.

Another old German woman led me to her back porch and whispered her story. She had a son in Hitler's army. She had chosen America and hated Nazism—but she loved her son. Now he was a prisoner in a Belgian camp. She wanted to send him food, but feared to ask for advice. The people of our church went to the Red Cross for her.

Then a girl told me about her future husband, a fierce young intellectual who

## Question

"Breadth or depth or height of living—

They are not the clue,"

Said a wise man, "to glad living

And peace of heart when life is through.

"But the question is, quite simply,  
No matter where we fare,  
If at the end of any journey  
God is there!"

—Arthur Wallace Peach

refused to come to church. I found Axel in a grove of timber; a wood chopper, lean, square-headed, close-cropped and with scorn in his eyes for me.

"Save your breath," he snapped.

"I want to learn how to chop wood," I answered. "I know there is quite a trick to it. Will you help me?"

For two hours daily all that summer Axel and I labored together with a great double-handed saw which was his pride. At the end of the season he shared his cut with me. Now, calling it a philosophical duty, he listens to me every Sunday.

"No use to come here," another Russian farmer chortled. Incredible as it sounds, this man is now the treasurer of our church. Regularly he receives Holy Communion. He explains: "I am a man of peace. And this church is a place of peace. What poor, unhappy people must have they can get peacefully by Christianity."

Home missionary work? We are finding a fertile field. A Lithuanian took me to the back of his house, and led me into a small room hung with religious pictures torn from old pages of *Time*.

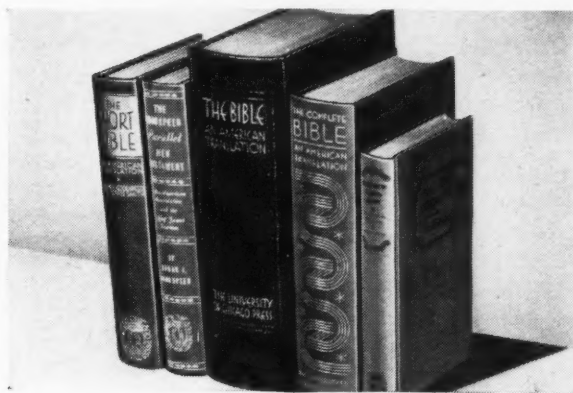
"I got big family," he confided. "One son, doctor in New Jersey. Another son,

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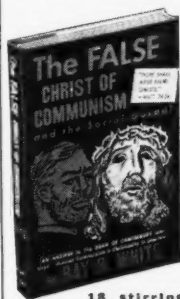
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real estate man in Bridgeport. Seven sons, two daughters—but all move away. Only I and the wife left on farm. Who here want us? So I make Christianity room and when Church bells ring I and my wife sit together and sing hymns."

Now he and his wife sit in a Westminster pew. Only last week he came to me and asked:

"When steeple go up, you have cross on top?"

"No cross," I said. "Costs a lot of money."

He opened his hand showing a fistful of green bills.

"Five hundred dollars enough a lot of money? Okay! When steeple get finished these buy fine big cross—with my love for everybody."

Gradually, with earnest Europeans, our church filled up. The weekly count rose to 50 within a year. Before and after service, neighbors once distrustful began to nod, even to smile. There was something unifying in merely standing together and reciting the Lord's Prayer.

And more realistically the knowledge came to me that a country parson has one of the greatest jobs a man can do. These people were coming to trust me as family counsellor. On our stony hill-sides and in the valleys there are family clashes and personality conflicts, a whole stew of maladjustment and a great need of sympathetic understanding.

When another May came around, some began to ask: Why go home right after church? How about a picnic-basket dinner in the shade?

At first not all shared our *al fresco* Sunday meal. But soon only a few grim-faced intractable drove home to eat. On rainy days we had our spread upstairs, in the beautiful Colonial balcony; now we have running water and a cookstove and can feast together in any season. It would make you blink twice to see a woman, who had been stoned off the road as a Nazi, cutting a lemon pie for a little Russian boy.

In Sunday twilight when the weather is fair young people gather on the lawn; teen-agers from as far as Putnam and Willimantic; we sing old airs and talk of the world of tomorrow; their world, and they all wonder what it is going to be like. I tell them it will surely be filled with births and hungers, sleeping and love and death—and that, as much as ever, people will need faith and mercy.

After four years our church has a membership of nearly a hundred, and we owe nothing; we pay as we go, and we have discovered that the fellowship of a little country church can be irresistibly attractive to the lonely.

I saw great things still waiting for us to accomplish, in what happened at our service last Christmas morning. Our pews were crowded that day; people were standing in the aisles as I made my way toward the pulpit, with its black horsehair sofa in the middle and two dining-room chairs at the side. Over our

heads hung a helter-skelter tangle of shiny pipes from three stoves, blazing with logs cut on the senior deacon's woodlot.

I announced the opening carol, and there came a crash of wind and string and brass from the orchestra—clarinet, saxophone, cornets, drums and the German shepherd with his fiddle. The jubilant voices of the junior choir soared: "Oh, Come All Ye Faithful!"

Down there in the old red pews, one right, one left, one center, three faces looked at me—plaintive, disturbed men who for years had been hating one another solely because their native lands had waged war. They were the last three men in my congregation who still did not speak to each other.

Leaning over the pulpit, I stared at

### THE GEESE FLY SOUTH

When the geese fly south and their mournful cry

Drifts like a leaf from the late fall sky,  
A sense of ease creeps into my heart  
And half-formed worries and fears depart.

For I know, although the affairs of man  
Seem tangled and snarled, there is a Plan

That wings the birds on their southward way,

And operates always, come what may.  
And somehow I know, that for us, like the geese,

Direction and guidance never cease.

—SOLVEIG PAULSON

one after the other as I pleaded:

"Let us make up our minds right this minute—for the rest of our lives every one of us in this room will be the friend of all the others. Let every one shake hands with every other one—and no exceptions. Because, this is Jesus' birthday!"

I held out my hands. With all the others, those three stood up; they began to move toward the altar rail. I grabbed the Russian by the hand and the German and yanked them closer. Opening and closing his mouth, the Finn stood between; at last, he cried in a voice that was like a small, hoarse screech:

"Vat you zay? Ve be good nabores? Hey? Vat?"

"Why not?"

"Me, too!"

This was not the end of the story. It was our true beginning. Many more men and women we hope to reconcile under our bell. What is it—to save a church, an altar? It is to preserve the cradle of our American idea, its core and its safeguard.

A detailed black and white illustration at the top of the page features a quill pen on the left, a cross with four decorative circular medallions at its ends in the center, and a sword with a curved blade on the right. The word "Books" is written in a large, elegant, blackletter-style font across the middle of the illustration.

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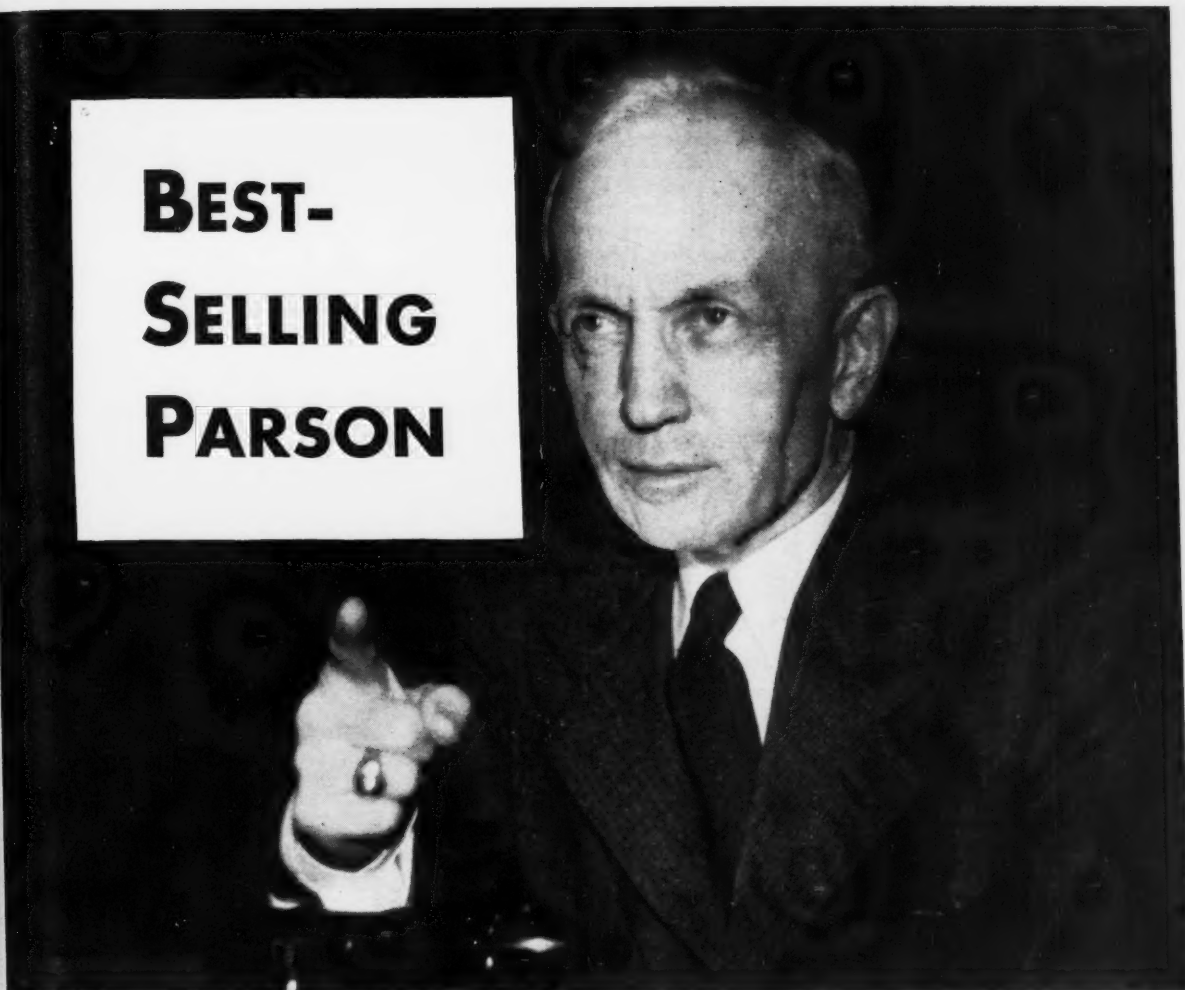
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# BEST- SELLING PARSON



THE REV. J. R. PERKINS IN HIS PULPIT

*By* PAUL H. ROBB

**S**TOP any citizen of Council Bluffs, Iowa, on the street and ask if he knows Reverend Jacob R. Perkins, and you will almost surely receive this answer: "Rev. Perkins? Sure! Everybody in Council Bluffs knows Rev. Perkins. His church is just down the street there from the Elks Club. You want to see him? Hmm! It's just about noon. Well, he's probably in the Elks Club right now. Just go in and ask for him."

The stranger in Council Bluffs is apt to think that being the author of two best-selling novels is reason enough for such local fame. And there is little doubt that the success of Council Bluffs' best-known citizen as an author has enhanced his local reputation considerably. Mr. Perkins had written two or three volumes previous to the publication of "The Emperor's Physician" in 1944, but it was this story which brought him national recognition as an author. The

People's Book Club (operated by Sears-Roebuck) made this volume its 1944 Christmas selection, handling 250,000 copies. Total sales of the book have now gone considerably over the 500,000 mark.

When "Antioch Actress" was published early this year it was an immediate success. Once again a national book-club chose it as book-of-the-month, the Religious Book Club, this time, which made the novel its April selection. The publishers, Bobbs-Merrill Company of Indianapolis, expect that "Antioch Actress" will exceed the half-million sale of "The Emperor's Physician."

Reviewers have both praised "Antioch Actress" as a powerful story well told, and condemned it as falling short of the ideals of good dramatic writing by using a fortuitous earthquake to resolve the conflicts of the story in the final chapter. There is agreement, how-

ever, that the author has combined his rich background of Biblical scholarship with a splendid story-telling ability to produce an absorbing tale of the life-and-death struggle between heroic Christianity and decadent Roman paganism, filled with vigorously drawn characters.

When asked how he feels about the success of his two novels, Mr. Perkins smiles a little and says it seems strange, since he wrote the first one, "The Emperor's Physician," thirty-six years ago. He offered it for publication then, but it was rejected. "It's substantially the same story," he says, "but now it's a best-seller."

The book is a 50,000-word story of early Christianity written to stimulate attendance at his church in San Francisco, much as Dr. Sheldon wrote "In His Steps." Rev. Perkins read it to his congregation a chapter at a time. It wasn't acceptable to the publisher who received it in his regular collection of manuscripts, so author Perkins put it away and forgot about it. "Then," he explains, "the cycle of interest in religious novels seemed to be coming around again, so I got out my story, did some revising, and sent it out again.

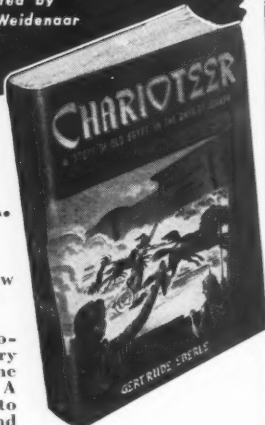
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This time it clicked and surprised me by becoming a best-seller."

Mr. Perkins got his idea for "Antioch Actress" while doing research for "The Emperor's Physician," and he is now working on a third novel, growing out of his work on "Antioch Actress," which he hopes to publish within two years, "if the cycle doesn't run out."

But the wide acquaintance and respect which Rev. Perkins enjoys in Council Bluffs depends very little upon his fame as an author. To the people of his home town the author business is all right—they're glad "the Reverend" has his success as an author, mainly, because "the Reverend" likes to write so much. But his real worth to Council Bluffs arises out of his twenty-five years continuous service as minister of the local First Congregational Church. It has not been a spectacular ministry, if one judges by the size and wealth of his congregation. There are 514 members, of whom probably two-thirds are active. The average attendance at the Sunday morning services during the past year was 209. The church building itself is undistinguished in appearance, and the auditorium is duplicated in hundreds of other communities around the country. The kitchen, young people's rooms, and the pastor's study look just like one would expect them to look in a church built more than twenty-five years ago, and maintained on a modest budget.

No, the reason for the respect and influence which Rev. Perkins has in Council Bluffs is not found in these items. It lies, rather, in a statistic the significance of which he probably does not realize himself. Thinking back over his ministry he said, "During my pastorate of a quarter-century in Council Bluffs, I have performed over 500 weddings and conducted about an equal number of funerals. Today, I am baptizing children in arms whose parents I baptized when they themselves were children in arms."

And there is the key. Rev. Perkins has been a dynamic force in Council Bluffs, helping to mould its thinking and conduct, while a whole new generation of citizens has grown from childhood to maturity. A large number of them have come under his personal influence, so that the ideals he cherishes and has preached and practiced, have become a part of their basic idealism and mode of life. To many others, his influence has had an impact, through his many community services, which cannot be measured. Serving on youth commissions, community chest, Salvation Army Advisory Board, the local conference of Christians and Jews, and many similar community projects, his own personality has helped shape the personalities of a whole generation of his community.

Again, there has been little about this work that could be called spectacular. He says of it, "I have tried only to be a good pastor, and to earn the respect of

my fellow citizens for the Christ I represent." In this he is typical of hundreds of ministers in small communities throughout America who live out their lives as servants of the people, ministering to temporal and spiritual needs, toiling without fanfare, content to know they are fulfilling a high calling.

Like many another servant of God, Rev. Perkins traces his choice of the ministry as his life's work to the early training he received from his mother. His father died just before Jacob was born; there were five other children. His mother had great difficulty in providing the necessary food and clothing for the family, but she had a strong and vigorous religious faith, and her religion was an important part of her life. In southern Missouri revival meetings were a regular part of the church calendar each year, and Mrs. Perkins saw to it that her brood of six attended whenever the evangelist came for the "special meeting." The influence of his mother's religious life and teaching, the memory of those fervent battles for souls led by the visiting evangelists, never left young Perkins. They were decisive factors in his own decision to enter the ministry.

When he was less than fourteen years old, young Jacob's mother died, leaving him an orphan to be raised by an aunt, and in little more than a year he decided to run away from home and see the world. St. Louis represented a good part of the world to the fifteen-year-old fortune seeker, so he landed in the big city and supported himself by selling newspapers and working in cheap restaurants. He recalls that many a night he slept under the counter when he had no place else to go.

During the middle 90's, when Eugene V. Debs was leading the famous railroad strike, young Jacob, filled with an adventurous spirit, traveled to Chicago to see what was happening. He recalls that on one cold October night he slept on the Chicago lake-front along with 10,000 other men who were out on strike.

He credits these early travels with giving him an insight into human nature and a tolerance for human foibles which has been a strong characteristic of his ministry.

An interesting interlude in the ministry of Rev. Perkins occurred in 1917 when he was appointed, at thirty-eight years of age, warden of the Iowa State Penitentiary at Fort Madison. Thinking back over his three years experience there, Rev. Perkins says, "I took to the job fixed ideas of the cause and cure of crime. I felt man was a sort of automaton, subject to the pressures of environment and society, making the criminal chiefly the product of his surroundings. But I came later to have an appreciation for the pronounced biological factors in the making of a criminal. Not that criminals are born that way. But my investigation of nearly 1,000 cases during

(Continued on page 75)

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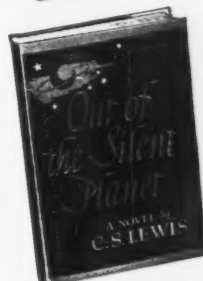
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THE most challenging and at the same time objective study on Russia that has yet appeared from the competent pen of a friend of Russia is *BEHIND SOVIET POWER*. Whatever your final judgment on the book, you cannot afford to miss this one if you have even the slightest concern for Russian-American relations.

Perhaps no American citizen has been so close to the Russian scene before, during and since the war as has Jerome Davis, the author. He was in Czarist Russia first as a YMCA secretary and during his more than two years there, learned to speak the Russian language fluently. Then followed sixteen years of teaching at Dartmouth and Yale, the last thirteen years of which he headed the study of Sociology and Social Ethics at the Yale Divinity School. During this period he kept in close touch with the Russian story and on one of his visits he collaborated with Edward A. Filene of the United States Chamber of Commerce in preparing a report for the General Electric Company.

The author visited jails and prisons in Russia following his nine years' chairmanship of the Republican-appointed State Commission on Jails in Connecticut. He saw the Revolutionary drama at close range. In 1932 he travelled 8,000 miles within Russia and in 1935, '37, '38, '39 he crossed first Siberia and later visited every section of the vast empire. Only recently he returned to America after a year in the Soviet Union.

As a prophet in the field of Russian affairs, the author has a remarkable record. In 1926 he wrote that history would rank Stalin next to Lenin in the making of the new Russia and in 1941 he predicted that Germany could not defeat Russia and that he did not believe she would take either Moscow or Leningrad. While the writer is unmistakably Russia's friend, he has been always critical of the lack of freedom of speech in Russia as well as in other countries. This timely and imperative volume is both factual and objective. Particularly significant is the twenty-first chapter, "True or False: A Summation." You may not finally agree with the author but you can hardly reach a fair conclusion on what the world knows as "the Russian problem," without reading this book.

MAN AN AUTOBIOGRAPHY, by George R. Stewart is an almost unbelievable achieve-

ment in spirited condensation. As an autobiography, it is unique, for in the style and sophistication of the author, it is his story, your story, my story and the story of every other person since the beginning and before! While nothing like this book has appeared before, it will I am sure be provocative of many future books, for here is the creation of a new style and the beginning of a new library. The devout will not like it and the religionists of every faith will protest it. Some will feel, and with cause, that it is flippant and superficial but even as I have criticized both the style and content, I have found this "autobiography" profound. It is as compact as baled hay; as challenging as Joe Louis; as easily read as "Gulliver's Travels."

**THE WALL BETWEEN**, by Elsie Oakes Barber is the finest story of a preacher's wife that has yet been written and the picture painted of husband-wife relations has seldom been equalled in any field. Christy, the heroine, was named after the immortal Matthewson, and she has all the curves, color, "change of pace," personality and character of her namesake. Mark, the clergyman, is drawn to the proportions of a flawless life. The passion of the Kingdom is a constant flame within him. His love for Christy feeds the flame. Indeed his love for her and his passion for the Kingdom unite to become a consuming fire.

Seldom have two characters in fiction maintained their characteristic qualities as these two. You come to know them quickly, and as you meet them in the first pages, they remain to the last. I have seldom been as emotionally stirred by a story as **THE WALL BETWEEN** has stirred me. The supporting characters are equally significant and compelling. Only twice is this otherwise flawless picture marred—but once at least seriously. At a time when parental, community and juvenile delinquency rock the foundations, it is tragic that in so great a novel, one episode

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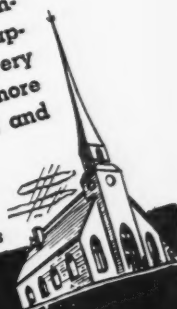
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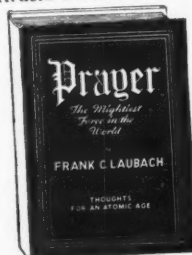
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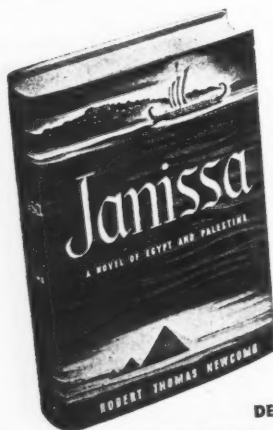
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should contribute to delinquency. Nor does the episode strengthen the plot or enrich the story. It is definitely foreign to both. I cannot forgive it. But the greatness of the book cannot be destroyed.

Here is one of the most important, if not the most important religious book of the year—THE REBIRTH OF THE GERMAN CHURCH, by Stewart W. Herman. The author, more than any other American, is competent to write it. A pre-war student in Germany, he remained as pastor of the American Church and as an under-secretary of the American Embassy in Berlin beyond Pearl Harbor Day. He came back to the United States from an internment camp. As a secretary of the World Council of Churches, he has enjoyed unsurpassed opportunities for studying post-war Germany. He writes objectively but dynamically and with evangelical fervor.

A unique anthology of American politics in action. This large and complete volume is not a "comprehensive" study of American government. RUNNING THE COUNTRY, by A. N. Christensen and E. M. Kirkpatrick is a thought-provoking collection of dynamic articles from distinguished writers on democracy in action. Many fields are covered by such men and women as Louis Adamic, Mary R. Beard, Archibald MacLeish, William Allen White, Franklin D. Roosevelt, and scores of others. Politics and the Politician, Distribution of Governmental Power, Civil Liberties, The Alien—A Potential Citizen, The Executive in American Government, Courts and the Law, Public Spending, Government and Labor, Government and the Farm Problem, Conservation, Planning and the Future—these are a few of the chapter heads. There is a brief biographical note on each author. The two editors are professors of Political Science at the University of Minnesota. They are liberal and idealistic teachers for so great a classroom as America.

The most original study of the Christian faith that has appeared in our time is THE STORY OF THE FAITH, by William Alva Gifford. Historically sound and with fine consideration for all, this book reaches the startling conclusion that neither the Protestant nor Catholic faith is or is likely to become adequate for man's supreme occasion. The author sees the return to Christ, a return that leads away from both contemporary nationalism and contemporary economics. He affirms that the churches, Catholic and Protestant, are not likely to take it, unless of course, as he expresses it, "The ghastly confusion of world politics and economics should work in the churches the grace of a sudden conversion." The book is reverent and constructive. It affirms finally that the churches are indispensable and that they are worth what they cost. He believes that "On some distant day their strength may be restored by individuals whose presence just now tends to disarrange the churches." "These individuals," he tells us, "are gathering spiritual energy and wisdom against the day of change. Neither Catholic nor Protestant, they are still Christian." Here is strong meat which many ecclesiastical stomachs will reject,



but into it they are bound to sink their teeth.

With memorable and compelling prose, **THE CRATER'S EDGE**, by Stephen Bagnall chronicles youth's pain-driven discovery of life by a tortured path on the crater's edge where the "hero" comes at last to prayer. The youthful author has tremendous promise. This is, I think, the most mature volume that has appeared from the new generation of novelists. There is a trenchant criticism of both the Roman Catholic and Protestant faiths; a criticism that voices, I think, the inarticulate feeling of a vast multitude of men and women both young and older, who are inside as well as outside the churches. But this compact, challenging bit of fiction is definitely fiction; a story in its own right.

Here is some of the strong meat: "But out of an excess of spiritual poverty, they preferred to work from the wrong end of the stick. . . . Charity springs from religion; not religion from charity." And this: "We have gone with determined hearts but not singing. . . . And her eyes are even now open to the perils of the future, perils that have been conceived in the womb of war." And finally, "His philosophical attitude towards war was a cardboard tank. . . . He knew why he had been given such a long time to die in. . . . but he wasn't going to waste more of it. He began to pray." Written in memorable prose, this novel should be a best-seller.

**BEHIND SOVIET POWER**, by Jerome Davis. (Readers' Press, 136 pp., \$1.00)

**MAN AN AUTOBIOGRAPHY**, by George R. Stewart. (Random House, 310 pp., \$2.75)

**THE WALL BETWEEN**, by Elsie Oakes Barber. (Macmillan, 356 pp., \$2.75)

**THE REBIRTH OF THE GERMAN CHURCH**, by Stewart W. Herman. (Harper, 297 pp., \$2.50)

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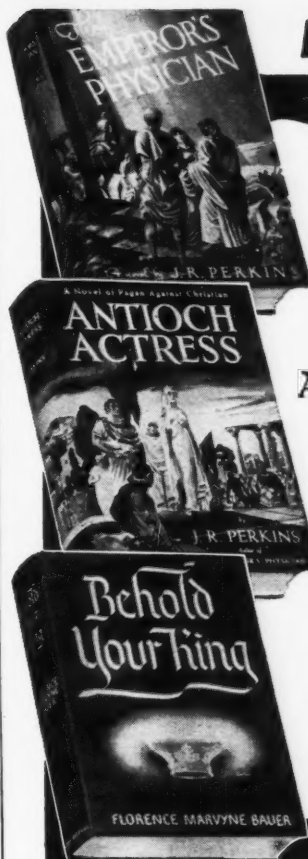
**THE STORY OF THE FAITH**, by William Alva Gifford. (Macmillan, 622 pp., \$5.00)

**THE CRATER'S EDGE**, by Stephen Bagnall. (Morrow, 154 pp., \$2.00)

#### BOOKS IN BRIEF

**MARGIE**, by Kenneth Irving Brown. (Association Press, 255 pp., \$2.50) As lovely a tribute to a lovely girl as was ever set on paper. Margie is a girl at Denison; Dick is a boy at Dartmouth; they are young, tremendously alive, sparkling, life-loving, Christ-loving youth who make you wish they were your boy, your girl. The book tells of what passed between them after meeting at a National Assembly of Student Christian Associations. Do you remember "Larry?" This is the sequel, done for girls. But any boy or man who fails to read it will miss the book of his life.

Our eyes went misty before we finished it. We laughed hard over many a page, and we've been thinking hard over all of it since putting it down. This is a book with undertones and echoes and whisper-



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**THE FIRE OF THE LORD**, by Norman Nicholson. (Dutton, 256 pp., \$2.50) A psychological study that does not mar a brilliant achievement in the field of fiction. Also it is "clean and strong," and for once character and religion are not made to retreat from "twentieth-century realism." There are at least four unforgettable characters who rise from the drabness of hard and colorless peasant life to become alive with human emotions.

**SONG OF THE EARTH**, by Fred D. Wentzel. (Christian Education Press, 112 pp., \$2.00) A little book that is a gallant tribute to nature and to nature's God. The flow of prose here is as enchanting as a willow-shaded brook in deep summer; it is a hymn to the beauty of the earth, the flowers, birds, seasons and animals that leap from the cornucopia of nature. Even more enchanting than the prose are the photographs used for illustration; they beg to be cut out and framed. For nature-lovers, a clear *must*. F.S.M.

**THE STORY OF JESUS IN THE WORLD'S LITERATURE**, by Edward Wagenknecht. (Creative Age Press, 544 pp., \$5.00.) A glorious public achievement, incomparable in its field. I do not know of any comparable volume. Poems, stories, essays and articles from every period and from hundreds of sources have been brought together in this exquisitely beautiful book. I made three tests and in each instance found what I looked for. It would be difficult not to become lyrical about "The Story of Jesus."

**ROAD TO REFORMATION**, by Heinrich Boehmer. (Muhlenberg Press, 449 pp., \$4.00) A brilliant and accurate translation of Heinrich Boehmer's virile and significant biography of Martin Luther. From monkhood to priesthood to the Diet of Worms, we walk in full stride with this heroic figure of the Reformation.

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**THE MIRACLE OF THE BELLS**, by Russell Janney. (Prentice-Hall, 497 pp., \$3.00) Here is the mystical story of how death came alive in a Pennsylvania mining town. A "miracle of the bells" is really the miracle of the squalid village that became infinitely rich with joy and brotherhood. The book is about a Catholic priest and his friends of all faiths, but it was written by a Protestant.

**COLLECTIVISM CHALLENGES CHRISTIANITY**, by Verne Paul Kaub. (Light & Life Press, 249 pp., \$2.00) Sane and searching, and at the same time unmistakably fundamentalist, here is a comprehensive challenge to collectivism in every form. Not all conservatives in theology will agree with all viewpoints of the author but they will acknowledge themselves indebted to him for his research and his findings.

(Reviews continued on page 97)

# BEST SELLING PARSON

(Continued from page 68)

my time as warden, convinced me that about 50 percent of the men had gone into crime because of a low moral and mental endowment. Their heredity was weak and it was easy for them to go into crime.

"The other 50 percent—men of comparatively high intelligence—were influenced strongly by environmental factors. These are the men who, as children, suffer most cruelly from the crushing effects of broken homes. When a child is forced to live in an atmosphere of ceaseless quarrels and brutal treatment, he is more than likely to become brutalized himself. These are the worst tragedies of our un-moral society."

When speaking of the services of chaplains in penal institutions, Rev. Perkins pointed out that the prison chaplain is most effective in the role of counselor and adviser. "The religious services in prisons are not very effective. It is when the chaplain can work individually with a man that he can do his best work."

Forty-five years in the ministry have not dulled Rev. Perkins enthusiasm for his work as a minister. He says, "My fear for the Church is that it will become more and more content to carry on the priestly offices of a conventional religion and forget that it has a prophetic mission to fulfill. The Church has many prophetic voices in it, but the prophets have never organized, and therefore lose power. The authority of the Church will increase in proportion as conventional religion dies and the mind of Christ emerges." By "conventional religion," Mr. Perkins means: "A preference for the form of a faith instead of the active living of the faith itself."

A challenging note rings in his voice when Mr. Perkins talks about the ministry as a profession for young men of today. He says, "If the Church will support prophetic preaching, the ministry offers a magnificent field for young men of pronounced ability. But if institutional religion desires nothing more than altar priests, then the rote of rituals and the petty round of ecclesiastical things will not attract men who are capable of thinking in terms of Christianity as a mighty dynamic of universal brotherhood. The insular mind of a great portion of the Church is a powerful deterrent to a prophetic ministry. Consequently, the preachers must often battle against reaction in the Church before they can turn and strike blows against deep-rooted evils in society."

Those are strong words, but they come from a man who has earned the right to say them.

Council Bluffs looks upon Rev. Perkins as a part of the landscape. They could no more think of his not being

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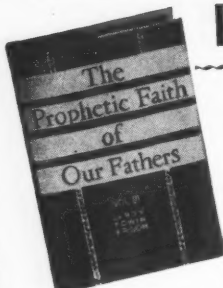
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there than they could think of the toll bridge to Omaha not being there. Just as the toll bridge renders its vital service unspectacularly, so does Rev. Perkins go about his daily round of duties.

Rising at six every morning, author Perkins prepares his own breakfast—"and does his own dishes," interposes Mrs. Perkins—and goes to his study to write. That study hardly looks like the birthplace of national best-sellers. Measuring about seven by nine feet, it once served as a room for unexpected guests. It now contains only a small plain desk, a straight-backed kitchen chair, and a typewriter. Author Perkins works at the desk when doing research or revising copy. His writing is done on the small portable typewriter placed on a separate table. Arranged over this is a table on wheels such as is used in hospitals to roll over the bed. Books, papers, and other paraphernalia of the writing craft are put there within easy reach of the typewriter. That's all. It isn't pretentious, but a skilled teller of fascinating stories plies his craft there, and turns out best-sellers.

At 11:00 A.M. Rev. Perkins goes to his church study to open the mail. If the ladies of the church are preparing a May breakfast, or getting lunch for the missionary society, he goes in to visit with them, chatting and joking about the important trivia of church life. For lunch, he goes to the Elks Club, where he has been chaplain for twenty-four years. There he meets many of his parishioners and discusses the next fishing trip with cronies. "They'd rather meet me there than in their homes," he says with a grin.

Afternoons are given to sick-calls and other pastoral duties, and evenings are spent quietly, either visiting his son, who has been city attorney in Council Bluffs for twelve years, or reading, or listening to Mrs. Perkins play the piano—"She was an organist, you know!" Evenings are spent this way, that is, provided there isn't some community function in which he takes part. And these are numerous.

His ministry has been characterized by a strong faith in man's ability to achieve the best in life. He is not easily dismayed by man's innate penchant for straying. When confronted with the waywardness of human nature, his sympathetic tolerance and understanding heart keep him to the task of uncovering the gold he believes is stored in every personality. Nor has he allowed his advancing years to betray him into complacency and blind acceptance of the *status quo*. His mind is out on the frontiers of thought, eagerly searching for the new and better way.

With twenty-five years of such a ministry, Rev. Perkins has become an indispensable part of his community. Just ask any citizen at random. "Sure! We all know Rev. Perkins!" And they might add, "We couldn't do without him."



By MAY  
LAMBERTON  
BECKER

AT THIS time of year even the most unobservant shopper can't help noticing that shops display an uncommonly large array of brand new books for children—and the intelligent parent sees Christmas coming over the horizon and realizes that now is the time when it will be, in one way, easier and in another harder to choose books for a young person. I say "a young person" instead of "a child," because these fine new books the parent will see on display are intended for ages from eighteen months to fifteen years, and somewhere along that course is an invisible line beyond which it is unwise to refer to a young person as a child, or expect him to be other than affronted by being offered a book with that word in the title. Whereas he is of course a "person" from the time he is born, and nobody is really affronted at being called young.

It is easier, in one way, to choose for him at this time of year because it is one of the two peaks of the publishing season. The Fall books are here for Children's Book Week in preparation for Christmas shopping: there are so many good books from which to choose that your choice has a chance to be good. But on the other hand, choosing is harder for the same reason; there are so many, that one who is not accustomed to doing so is likely to feel confused.

Suppose then we look at three basic principles to keep in mind while looking



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for a book to become part of a child's own personal collection. For most of us like to think that the Christmas presents we give will not be looked at once and tossed aside; we like to hope that the books we give the younger members of the family, or of our friends' families, may enter that blessed company of volumes they keep on reading, over and over. I have restrained my own library—which for professional reasons is an uncommonly large one—within reasonable proportions only by a long series of periodical culling. Six volumes have for long years survived: I could not let them go. They are books given to me before I was twelve, two of them by people I now remember only vaguely as having given me the books—but there's nothing vague in my memory of the books and worn as they are, they hold their own on my shelves. What are some of the points to bear in mind in choosing a candidate for such a bookshelf?

*In the first place, it must be interesting.*

That stands to reason and the reason is good: Unless a book is interesting to a child he won't read it, and a book not read is non-existent so far as the child is concerned. Also there's practically nothing you can do to induce him to be interested in something that isn't interesting. So I put this qualification first of all—but notice that while it must be interesting to the child, it need not be so to you who buy it for him. Quite likely it won't: it may seem to you the dulllest sort of reading. How many mothers have wondered why on earth little Johnny carries that book around and even takes it to bed with him, like a teddy-bear, when it's all about trucks? To many a small boy trucks are more fascinating than fiery dragons. There are many little boys with engineering minds, and relatively few engineering-minded mothers.

*The second great requirement is that it should have sincerity.*

I use this word rather than "truth"—which in this connection is practically the same thing—because that word brings in the idea of "a true story," which to a young child means something that you can guarantee "really happened," and some children enjoy only this kind of story. But beyond and above it are stories that are true in spirit but may never have happened as they are told. You may not, even at the height of the fairy-tale age, have completely and literally believed in fairies, but you could tell, in an instant, the difference between a real fairy and a synthetic one, and any child can. "Little Women" is based on what really happened in the Alcott family, but something was added that made it great literature, and what was added was true to life. A historical novel for the teens usually has a young hero not found in the history books, but the events you are made to see through his eyes must not be twisted

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from the truth to fit the author's purposes.

*And the book must have beauty.*

For little children be sure that the pictures are beautiful, their colors clear, their lines lovely, their placing on the page harmonious. I hate to bring in the comics, but this is about the only way you can successfully contend against them. In the natural course of events the craze for comics is likely to reach your child—for however you may try to quarantine your own home against them, other people will have them about!—and, also in the course of nature, this craze, like so many others, will pass. Then the child can turn once more to beauty—if he knows what it is, and if he has it to turn to. If he has in the home picture-books with words as easy to read as those in the "balloons" but more worth reading, and printed in clear type; and if the pictures, whether in line or color, are beautiful enough to show up the grotesque ugliness of the "strip," you have at hand a natural means to speed the comic peacefully on its way toward things forgotten—as so much that children read is forgotten as they grow older.

But beauty of appearance is by no means all. A child's book to last should have beauty of spirit. Those treasured books of mine had this beauty, and that is why I still love them. They added something to my life, happy as it already was, and what they added has stayed with me in that treasure-house we call the subconscious.

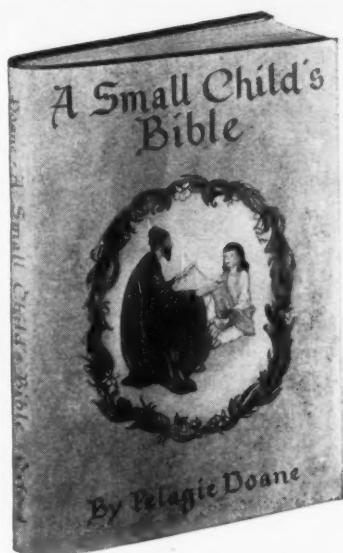
*Now what about the children's books of this year, 1946?*

A great many of them—and a great demand for them. A great variety too, so that among them a child's own natural preferences may be met and his personal needs supplied. As we agreed at the outset of this discussion, where you are surrounded by a great many good books all at once, the pleasure is great, but without much experience in choosing among them, you may easily become confused—or even overwhelmed.

As usual at this time of year, CHRISTIAN HERALD does its best to help in this selection; it offers a carefully chosen list of new books from which, if you know anything at all about the tastes and the needs of the child for whom you are buying a Christmas present, it is safe to choose.

The list that follows tells you enough about each book to let you know what it is about. I did not myself choose them but I know that those who did are thoroughly reliable, know the books thoroughly, and know for whom they were written—a very important point.

Yes, you are safe with this selection. But when you are actually buying the books, at the shop or through the mail, you'll be more than safe. You'll have fun. I pity people who don't know what fun it is to buy books for children and have the first reading yourself. They don't know what they are missing!



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**I**F YOU are not able to get the books you want at your neighborhood bookshop, please send your orders direct to the publishers whose names and addresses are given in the reviews.

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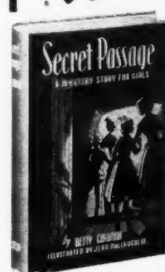
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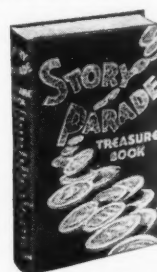
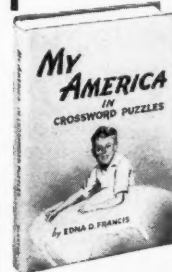
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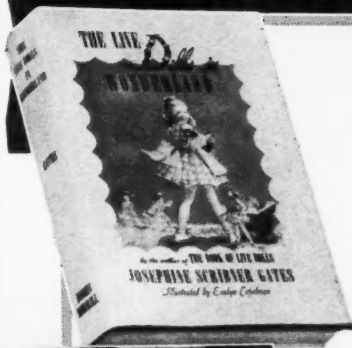
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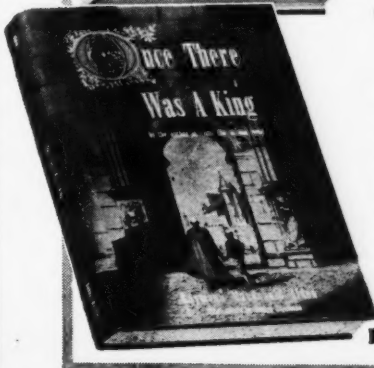


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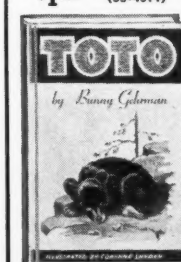
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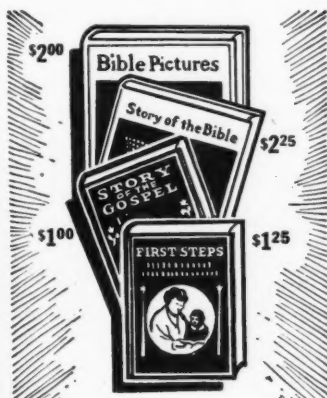
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**John R. Tunis** (Harcourt, Brace)  
Young Americans fight racial prejudice and commercialism which have seeped into interscholastic sport.

### AMERICAN COUNTERPOINT

**Alex. Alland** (John Day)  
Photographs of Americans who differ in appearance and action but are alike in their love of freedom.

### ANYTHING CAN HAPPEN

**George Papashvily** (Harper)  
Our queer American customs lead a Russian immigrant into one hilarious situation after another.

### BIG BEN

**Earl S. Miers** (Westminster)  
Paul Robeson's life inspired this novel of a talented young Negro who achieved fame in sports, scholarship and music during his four years at State University.

### THE EDUCATION OF HYMAN KAPLAN

**Leo C. Rosten** (Harcourt, Brace)  
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### FREEDOM ROAD

**Howard Fast** (Duell, Sloan & Pearce)  
The rise of a courageous Negro leader during Reconstruction days in the South and his struggle to gain true liberation for his people.

### FROM MANY LANDS

**Louis Adamic** (Harper)  
Dramatic and true, these stories show how different are the problems of individuals who come to America to live.

### I AM AN AMERICAN

**Robert S. Benjamin** (Alliance Book Corp.)  
You'll recognize many of these famous naturalized Americans whose stories will make you proud that you too are a citizen.

### IN THE SHADOW OF LIBERTY

**Edward Corsi** (Macmillan)  
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### MAMA'S BANK ACCOUNT

**Kathryn Forbes** (Harcourt, Brace)  
The bank account is mythical, but Mama's spirit and courage are very real in these warm and amusing sketches of a Norwegian family in San Francisco.

### MEN ARE BROTHERS

**Evan Taylor** (Viking)  
How all races and creeds have contributed to the welfare and development of mankind.

### THE MOVED-OUTERS

**Florence Means** (Houghton Mifflin)  
It isn't easy for Sue Ohara, a Japanese-American, to love the land of her birth when she and her family have to leave home for relocation camp.

### MY NAME IS ARAM

**William Saroyan** (Harcourt, Brace)  
A ride on a white horse, journey to Hanford, circus in town—all these events and more make Fresno, California a world of mystery and delight to Aram Garoghlanian.

### THE NEGRO IN AMERICAN LIFE

**John Becker** (Julian Messner)  
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### NEW BROOME EXPERIMENT

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### NEW WORLD A-COMING

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### ONE GOD

**Florence Mary Fitch** (Lothrop, Lee & Shepard)  
The traditional ways in which the Jews, Catholics and Protestants worship one God.

### A PECULIAR TREASURE

**Edna Ferber** (Doubleday)  
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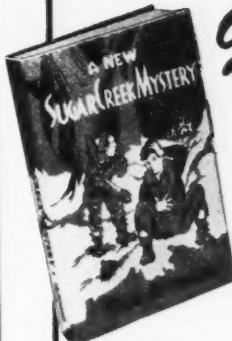
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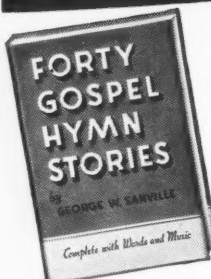
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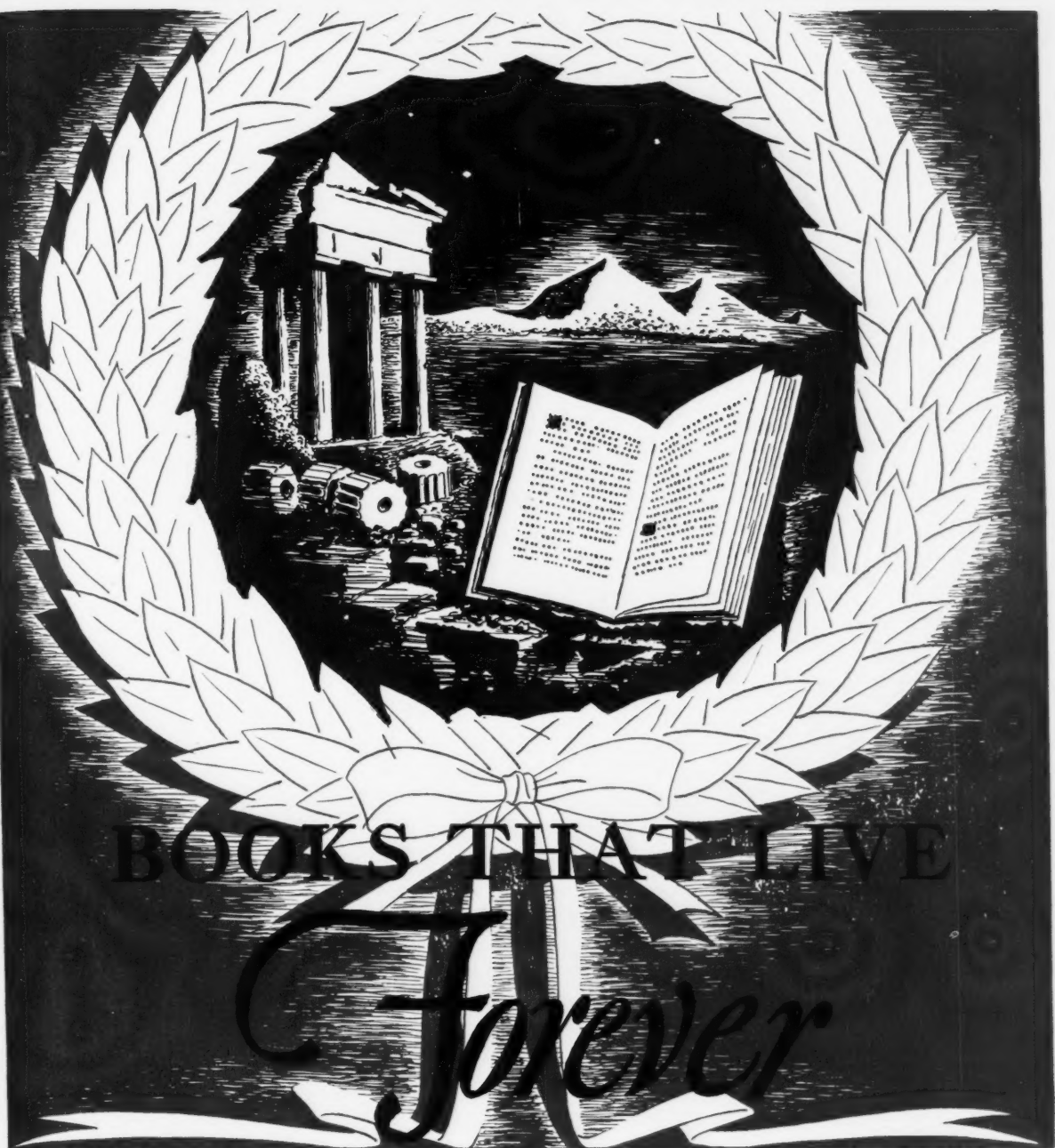
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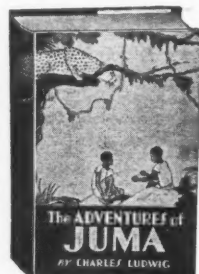
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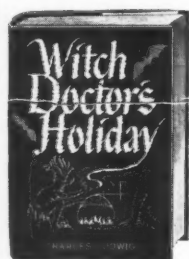
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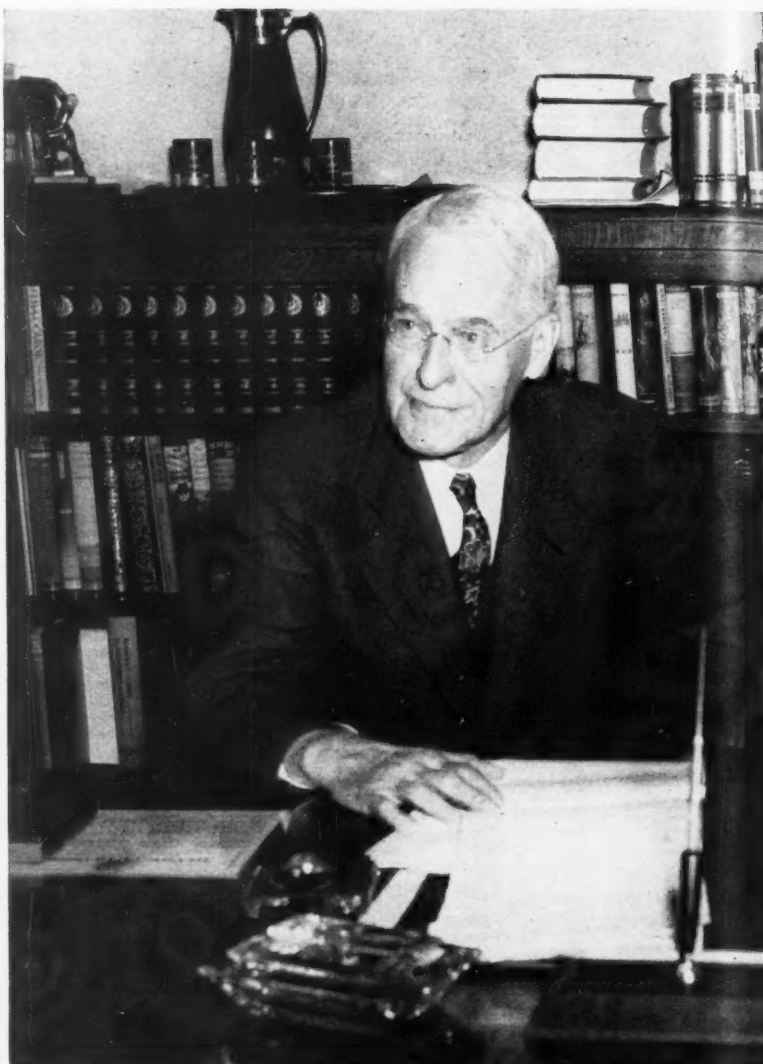
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# WHERE TO BEGIN... *The Bible*

*By* **EDGAR  
GOODSPEED**

**T**HE obvious way to read a book is to begin at the beginning and read it through; to look at the end to see how it is coming out is weakness.

But the Bible is not a book, but a library. How do you read a library? Certainly not by taking the catalog and reading first the first book listed in it, then the second, and so on. Nor do you read it shelf by shelf, beginning at the upper lefthand corner. You follow some

definite interest, or you decide upon some principle to guide your reading.

The Bible has all the range and variety of a library. It was written on two continents, in three languages, by a hundred authors, scattered over a thousand years. Not only Egypt and Babylon, Palestine and Syria, but Greece and Rome witnessed its origins. Its various parts reflect widely different levels of morals and civilization.

Its very name declares it is a library, for it is just a modern form of the Greek word *biblia*, which meant "papyrus scrolls," the prevalent book-form of antiquity. In the early days of Chris-

tianity, men had not learned how to assemble all of the Old Testament, or even all of Homer into one book. As they knew the Bible, it took forty or fifty scrolls to accommodate its eighty books. It was in fact, as well as in name, a library—*The Books*, par excellence.

As these sixty-six or, with the Apocrypha, eighty books are bound today, the New Testament stands at the end of the Bible, but it is the end from which most of us approach it. We begin with the New Testament. We hear about the Golden Rule, the Lord's Prayer, the Beatitudes, and the Sermon on the Mount long before we become interested in Adam and Eve, Noah and Abraham, or Joseph and his brethren. Nor do the kings and prophets of Israel ever equal in their interest and value to us the figures of Jesus and His chief apostles.

The teachings of the Old Testament, too, lofty as many of them are, do not come home to our conscience as those of Jesus do, and the problems that concerned the prophets never fit into our religious experience as do those dealt with in the Four Gospels or the letters of Paul. The world of Jesus is much closer to our own than that of the ancient Hebrews can possibly be, no matter how hard we try to understand it and sympathize with it.

And the Gospels speak a much plainer language, both of fact and of symbol, than do the prophets or even the Psalms.

The Twenty-third Psalm is indeed dear to the hearts of mankind, but hardly dearer than the fourteenth chapter of John. Generally speaking, few of the parables call for much explanation for us while the sayings of the prophets do.

Above all, the New Testament as a whole meets us on a far higher moral and religious level than the Old. It calls us upward to the plane on which we want to live. It offers us a great religious experience of faith, hope, and love, and it makes it irresistibly attractive, as the Old Testament, with all its arts of rhetoric, never did.

So it is right to approach the Bible by way of the New Testament. But how shall we approach the New Testament? Shall we begin with Matthew because he stands first, at the portal?

No, let us begin with the Gospel of Mark. Not because it is older by a few years than Matthew's, nor because Matthew repeats almost all of it in his, but because it is the most narrative of the Gospels; it most vividly tells a story. And what a story! The great tragedy; heroic tragedy at its best and greatest, all the more so because it is not just the elaborate fancy of some gifted artist, Shakespeare or Dante, but the unvarnished truth told as Mark had been told it by those who had seen the action it records. Told by a man who was not shaping his information to some pattern of his own, or guided by any rules of

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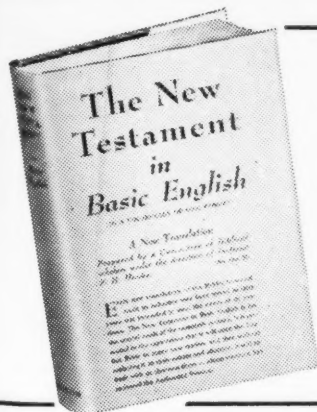
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Mat. 26. 13. 30. 31. 6 ¶ And they shall  
Deut. 34. 9. ephod of gold, of blue  
Isa. 11. 2. purple, of scarlet,  
Isa. 28. 24-26. twined linen, with cunn  
1 Cor. 12. 7 It shall have the tv  
7-11. derpieces thereof joine  
Eph. 1. 17.

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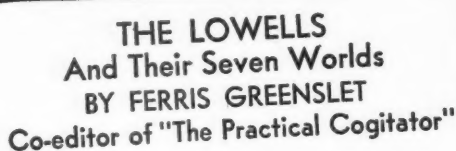
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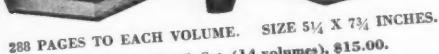
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literary art, but humbly using his powers to create or to control, and writing to preserve his memories of the reports of eyewitnesses already dead, a story too great to be allowed to perish. Indeed, *Mark* is less a gospel than the materials out of which more studied and finished gospels were later written, by men who realized the use that could be made of it for ends they clearly saw.

Let us begin the reading of the Bible with the Gospel of Mark, and let us read it not piecemeal, as if it were very difficult; the Gospels are as a matter of fact very easy reading, full of interest and action. Among the Greek manuscripts of the New Testament, those of the Gospels are much more numerous than those of any other part or of the whole, and even today the Gospels are sold and read in much greater numbers than any other parts of the Bible. If we ask, "How is the Gospel of Mark to be read?" the answer is, "At one sitting," as any close-packed, swiftly moving story should be read. It can easily be read aloud in an hour and a half, and to oneself in half that time.

Mark consists in the main of a number of apparently detached incidents, in each of which Jesus does or says something of great significance. The attentive reader will observe that the shadow of the Cross falls across the pages almost from the beginning, and that Jesus soon perceives His danger and three times retreats before it. But at length He turns upon His foes and critics, prepares to face them at their great festival and in their stronghold, and sets out for Jerusalem, to make one great decisive effort to win His people to His gospel, and take the consequences. Let us read this incomparable story through, for once at least, at a single sitting, and hear what it has to say.

The Gospel of Mark had been in circulation only ten or a dozen years when it was expanded into a larger book, the Gospel of Matthew. It repeated almost every line of *Mark*, but so filled in the picture with Jesus' sayings and teachings that He now appeared not so much as a Doer or Man of Action, but as a Teacher. In fact, the main literary feature of Matthew is a series of six sermons in which it casts the teaching of Jesus. The first of these is the Sermon on the Mount, the most striking and comprehensive statement of Christian ethics ever made. Here are found the Beatitudes, the Golden Rule, the Lord's Prayer. Matthew saw in Jesus' teaching the program for a new order in human society, a new relationship among men, which he called the Kingdom of Heaven. The sermon fills chapters 5, 6; and 7.

The curtain falls on the Gospel of Matthew with Jesus reunited with His disciples as a spiritual presence, to remain with them to the very end. He had preached to the Jews alone, but they are to carry His message to foreign lands.

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Certainly the Gospel of Matthew is a much more consciously and purposefully organized book than that of *Mark*. Renan, the French historian, said it was the most important book in the world.

Read the Gospel of Matthew for its striking picture of the teaching of Jesus, set against the background of contemporary Pharisaic teaching, in the six great discourses, chapters 5 to 7; 10; 13; 18; 23; and 24-25.

Luke, like Matthew, includes a genealogy of Jesus, and tells of His infancy and something of His youth. From Luke's story of the angels and the shepherds, he has been called the "Man Who Gave Us Christmas." What we call his Gospel was really the first volume of his two-volume work on the beginnings of Christianity, *Acts* being the second volume, and presents Jesus as the Founder of a new religion, Christianity. Luke's historical interest led him to give us one definite date, in the usual Greek fashion, by the regnal year of the Roman emperor. It was the date of the call of John the Baptist to preach, in the fifteenth year of Tiberius or A.D. 29.

To him we also owe our introduction to Christian psalmody, for he it was who preserved for us the canticles on the Nativity, chapters 1 and 2. Besides these historical and literary interests, Luke evinces also a keen humanitarian concern, for it is he who records the Parable of the Good Samaritan, called by modern philanthropists the most characteristically Christian of the parables. The Prodigal Son and the Rich Man and Lazarus are other parables that we owe to Luke. Like Matthew, Luke made copious use of the Gospel of Mark; in fact, he followed Mark's order very closely, but his Gospel is very different from Matthew's, with less concern about the religion of the Pharisees and more interest in the social, humanitarian, and universal aspects of Jesus' teaching.

When he wrote, Christianity had already passed out of Jewish hands and was making great progress among the Greeks who were widely scattered through the Roman Empire. Luke was less a biographer than a historian, for his purpose was the larger one of showing how from the life and work of Jesus had sprung a new religion that promised to win the world.

We shall think of him again in this broader aspect, when we consider the later histories in the Bible. For Luke was the first historian of Christianity and the founder of Church history. But the first volume of his history was so complete in itself that when the Four Gospels were collected and published A.D. 115-120, it was brought into the collection as one of them.

The latest of the Four Gospels in date is the Gospel of John. It reflects two generations of Christian reflection and experience. Jesus had proved to be far more than the Messiah of Jewish expectation; through the storm and stress

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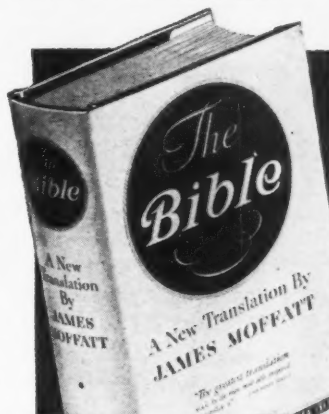
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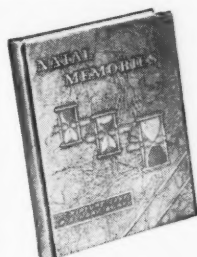
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of persecution, Christians had found in Him a great spiritual reinforcement, indeed a new religious life altogether. Christianity was a new birth, and the Christian found himself transported to a new world. Instead of the brutal pagan scene about him, full of darkness, hatred, death, ignorance, and bondage, he lived in a realm of Light, Love, Life, Truth, Knowledge, and Freedom. It was indeed a new climate that he now enjoyed, one that he had not supposed existed in the world.

And he had reached it through Jesus. It was Jesus who had revealed it, and embodied it, and given His life to communicate it to mankind. So Jesus was a Savior. He was the Bread of Life and the Light of the World. It is this splendid consciousness of what Jesus had come to mean to human life that John reads back into his earthly ministry, and in the light of the Christian centuries, we cannot call it an exaggeration.

John said that Jesus' spirit would lead His followers on to greater deeds than He had done and would guide them into fuller knowledge of the truth—startling statements which time has strangely fulfilled. The spirit of Truth would guide them into the full truth. "You will know the truth and the truth will set you free." (John 8:32) With all this great concern for the Christian's personal inner life, and his communion with the overshadowing, all pervasive spirit of God, that "conversation with the universe," is always so much the largest part of every conscious existence. That is to be his great source of strength and comfort, his constant reinforcement. God loves the world, and forgives it; he does not hate it. Jesus hails His followers as His friends, not His slaves, and welcomes them to a new order of friendship and love.

Read the Gospel of John for its picture of what the Christian gospel meant to Greek believers all over the Roman world; for its recognition of Jesus as the embodiment of the highest wisdom of God and at the same time the guide and helper of the individual human spirit.

We must begin the Bible with the Gospels, for the rest of it must be read from no lower point of view. Possessed with the moral and religious ideas of the Gospels, humility, forgiveness, aspiration, purity of heart, faith, and good will to all mankind, one can read the darkest pages of the Old Testament or the Apocrypha with tolerance and understanding. We can look down with compassion upon the harshness and cruelty that men of old times permitted themselves in the name of God, for we have seen a nobler and better way. We can recognize the struggle toward truth and justice and goodness they were so slowly making. At the same time we will find in their long, bitter, and bloody conflict many a word and deed that will speak powerfully to our own religious experience and moral needs.



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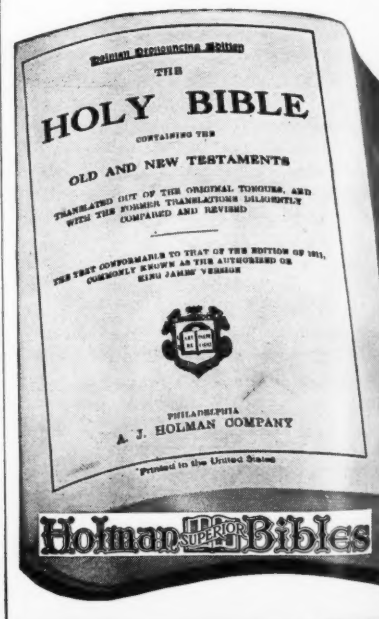
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There is a cleft in his nature. Evolution is *not* an automatic heaven. Its discontinuities may be far more important

than its continuities; and, in any event, man's measure of freedom makes him partner or rebel wrecker in his own evolution. Man can *not* be trusted with "facts" or new scientific powers—at least not without a faith and a discipline. Man uses his knowledge with such wholesale cruelties that the race is under threat of extinction.

Man in his own light can *not* vote himself into a heaven-on-earth: his democracy, bereft of higher sanctions, is likely to result in a Hitler and a Schacht in Germany, or a Huey Long and a Samuel Insull in America. Man in his own power can *not* fashion a streamlined paradise: he is just as likely to make an Iwo beach. This book believes that secular education, despite its pose of freedom from assumptions, is rife with assumptions; and, further, that these assumptions, in regard to both God and man, are either poor half-truths or falsities.

—GEORGE A. BUTTRICK  
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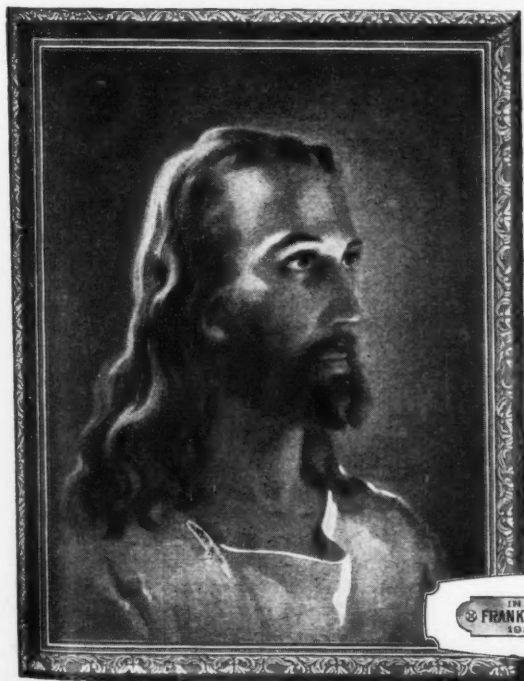
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### *The Christian Era Lies Ahead*

**F**AITH is for youth; trust is for old age. No one can see, even in outline, the shape of things to come. History has been stepped up incredibly and is now

exceeding the speed limit. Still, it is my belief, in spite of old rancors, new envies, and the chaos of the hour, that we are entering the greatest era in the story of man, destined to see changes such as man has never seen. From the Stone Age to the Atomic Age man has "stumbled forward," as Carlyle said; he has never sat down and deliberately planned his advance, as he is now trying to do. Today, for the first time . . . those who have eyes to see realize that the race must learn to live together, or together be destroyed . . . Man cannot be judged

by his past; he exists to surpass himself . . . Sooner or later he will live in a frontier-less and unfortified world, ruled by moral intelligence, scientific skill and practical good will. The Christian era lies ahead of us!

—JOSEPH FORT NEWTON  
in "River of Years" (Lippincott)

\* \* \*

### *Immortality*

**I**CAN shut my eyes and see that Bull Moose Convention of 1912, see their eager faces . . . upturned, smiling, hopeful, with joy beaming out that came from hearts that believed in what they were doing; its importance, its righteousness . . . And now they are dust, and all the visions they saw that day have dissolved. Their hopes, like shifting clouds, have blown away before the winds of circumstance. And I wonder if it did matter much. Or is there somewhere, in the stuff that holds humanity together, some force, some conservation of spiritual energy, that saves the core of every noble hope, and gathers all men's visions some day, some way, into the reality of progress? I do not know. But I have seen the world move, under some, maybe mystic, influence, far enough to have the right to answer that question.

—WILLIAM ALLEN WHITE  
in his "Autobiography"  
(Macmillan)

\* \* \*

### *Universalism*

**H**UMAN society can be saved only by universalism. Unless the Christian churches return to this central doctrine of their religion and make it the central doctrine of their practice, they will vanish before the irresistible power of a new religion of universalism, which is bound to arise from the ruin and suffering caused by the impending collapse of the era of nationalism.

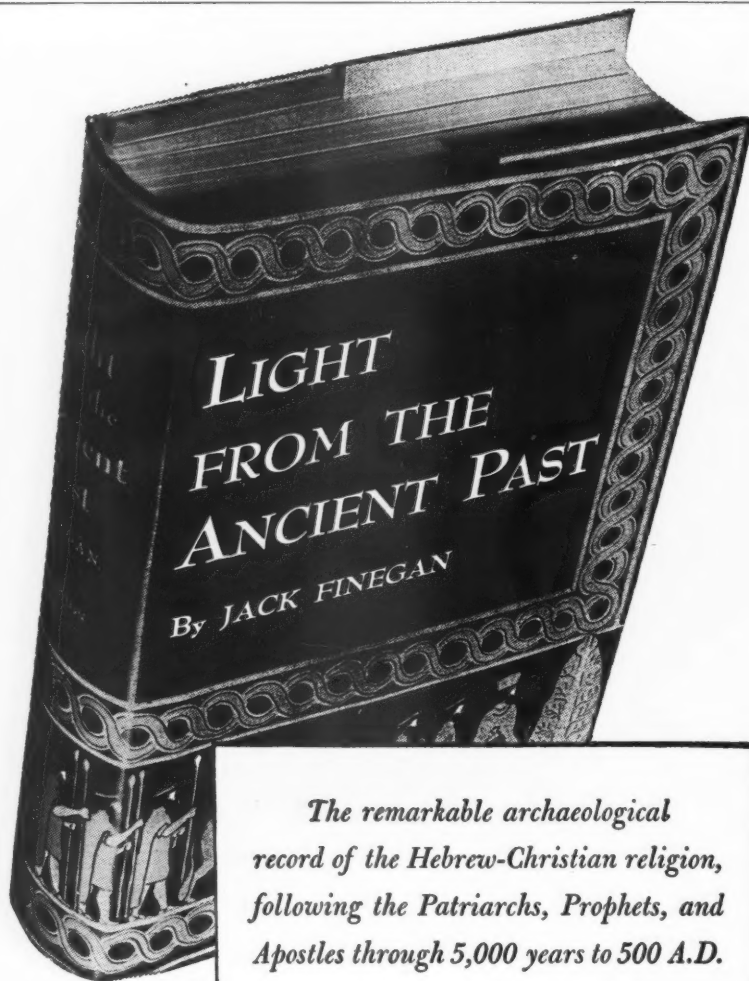
—EMERY REVES  
in "The Anatomy of Peace"  
(Harper)

\* \* \*

### *The Eternal Truth*

**I**F WE should ever be tempted to discouragement in the face of the miseries and evils of our times, then we have only to look beyond the present brief moment of time toward the past and the future; we must learn to see, beyond the little world of our immediate surroundings, the universe that is a harmonious whole. This does not mean that immediate tasks are to be neglected in favor of empty speculation. We are not dreamers; we cannot afford to dream. But this moment will pass . . . and the eternal truths will remain. There is a human destiny which is linked to the laws of the universe, into which we must all write our own brief fate.

—LEON BLUM  
in "For All Mankind"  
(Viking)



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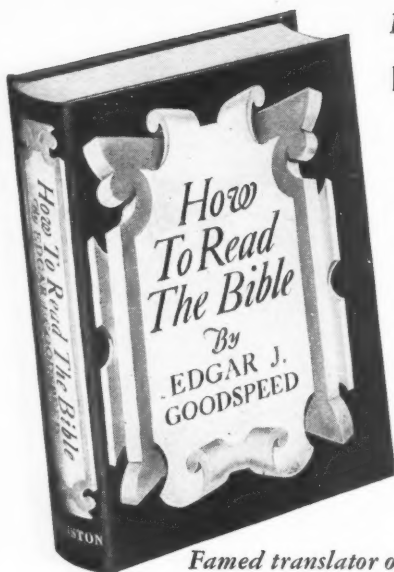


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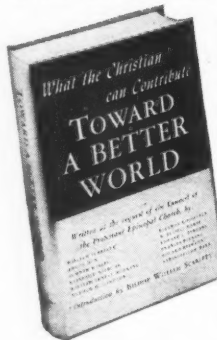
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(Continued from page 74)

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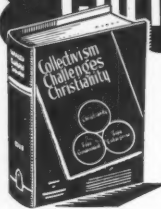
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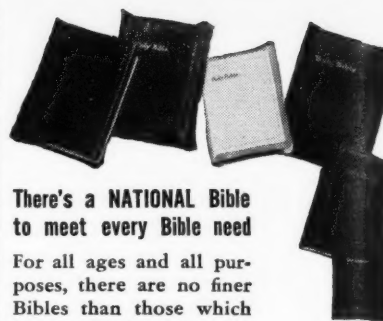
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(Continued from page 29)

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 Wednesday.....John 13:1-17  
 Thursday.....John 17  
 Friday.....Acts 2  
 Saturday.....Acts 6:8-15; 7:44-60  
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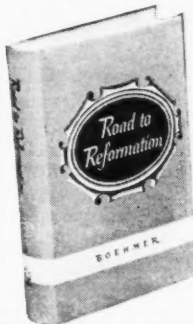
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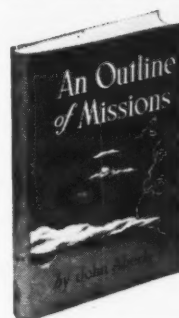
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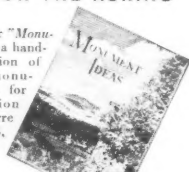
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faithful to both the letter and the spirit of the original was their text and so chaste and simple was their English style that it now is certain that the King James English Bible will never be dislodged from its unrivalled place in English literature.

But people have more than a literary interest in the Bible; it is too important a book for in its teachings lie the hopes of men and nations. Those teachings then must be made clear to every generation. If, as the psalmist said, "Thy word is a lamp unto my feet," then it behooves the earnest follower in the way to keep the lamp trimmed, and burning brightly.

Just before Christmas last year there arrived in Manila some cases containing little Gospel portions, bearing on their covers the crossed flags of the United States and the Philippine Commonwealth. These books were printed in America for use among Filipinos speaking four of the different native tongues into which the Bible had been translated early in this century. One of these languages is called the Panayan. It had first been translated over forty years ago. Various corrections and revisions had been made, but the people complained that they could not understand their Bible. Just before the war a committee of missionaries had completed their work of thoroughly revising the Panayan Bible. Before the first printing had come off the presses in Manila the Japanese arrived and the long dark months of occupation began. With the return of peace came the hope of new Scripture supplies. Imagine the joy of the Panayan people when they found that the little Gospels of Luke that came to them last year at Christmastime were in their new translation—somewhat as we might feel if all our lives we had been restricted to reading the Bible in the English of Chaucer and at last were given one in the English of our own day.

The instance of this Panayan gospel illustrates what is going on continually with the Bible all over the world. Bible scholars in lands like ours and earnest missionaries in non-Christian lands are busy keeping the Lamp of God trimmed. When a missionary begins his work among a primitive people, he is anxious to bear his witness in the native tongue and to leave the testimony of the Scriptures with the people in permanent form. Most missionaries, not being linguists, at first do not do a very scholarly piece of work; they do the best they can. They train natives to become expert in the language and from them learn much they did not know before. After months of patient toil they publish their first gospel or possibly the entire New Testament. Ten or twenty years go by and the group of missionaries and natives has made so much progress in the mastery of the language that they look upon their first translation as very immature, and apply to the Bible society to help

## Surviving Hebrew Christians in Europe Plead for Help



The Rev. Jacob Peltz

A courageous Hebrew Christian Missionary from Yugoslavia writes:

"Please accept our sincerest thanks for the food and clothing packages. I myself and most of the remaining believers have suffered irreparable losses. Not only did we lose our homes, clothing and furniture, but all of us lost also our relatives, including husbands, brothers and children. Most of us now remain all alone. If we did not have the consolation of our Messiah, the Lord Jesus, we could not bear the weight of this life."

### DISTRESS OF HEBREW CHRISTIANS IN GERMANY

A veteran Hebrew Christian Missionary in Germany writes:

"I have gathered some of the surviving Hebrew Christians. Many of the men perished in concentration camps, but some of the wives and children survived. They are homeless and without anyone to care for them. We ourselves have lost everything. Please have pity upon us. Do not let us starve."

Almost daily we receive similar heart-rending pleas from surviving Hebrew Christians in all parts of Europe. Never have we had such opportunities to feed the starving, clothe the naked, console the despairing in the Name of Christ. We earnestly plead for your prayers and help on behalf of suffering Israel.

\$5.00 will pay for a nutritious food packet.  
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\$50.00 per month will support an Hebrew Christian Missionary.

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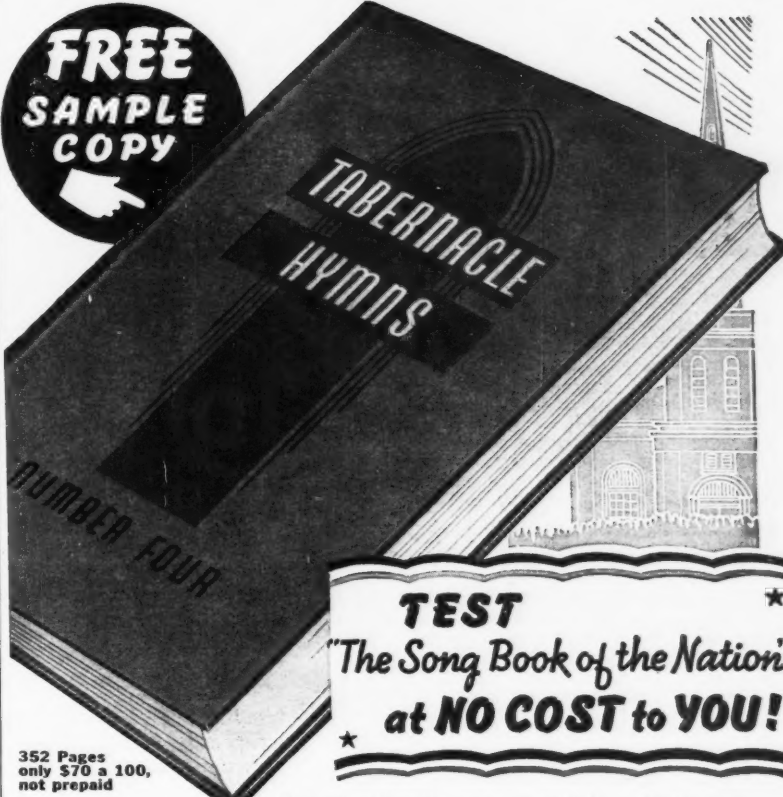
them finance a revision. They want to make their witness clear.

A dramatic development of this never-ceasing process came to light after V-J Day. During the long months of the Pacific war and particularly as the bombing of Japan's cities became heavier, the officers of the American Bible Society felt a deeper and deeper concern for the welfare of the Japan Bible Society, formed in 1939, to which the American Bible Society had deeded its beautiful Bible House in downtown Tokyo. The building was only eight years old when the war began. When the curtain rose again there stood the Bible House. It had been robbed of its elevators and all metal trim but not a demolition bomb had found it. Fire from a nearby building, however, had leaped to its two upper stories and gutted them. Among the losses from this fire were all the reference books that had been in use during the earlier war years by the Old Testament Revision Committee of the Japan Bible Society. Shortly before the war this committee had started upon their task of revising the Old Testament which had needed it badly for many years. *They had gone right on with their work during the war*, having completed *Hosea*, the Book of *Psalms* and part of *Job*. Fortunately the manuscript of their work had escaped the fire but all their reference books, among them works in Greek, English, Hebrew and German had been destroyed. These have since been replaced through the American Bible Society and the Secretary of the Japan Bible Society has recently written that they are looking forward very soon to the printing of their new version of the Old Testament.

A visitor to the Bible House in New York recently said, after hearing the story of how the Bible had now appeared in all the principal languages of men, "Well, your job will be all done before many years have passed." The answer was, "No, it will never be done." Even though the entire Bible were tomorrow to appear in the last of the list of languages of men, the work of revision—keeping the wicks of God trimmed, keeping the witness clear—will go on till the Kingdom comes.

Consider the fact of the Mandarin Bible, used more widely than any other in China. It took its final form in 1919—the result of long careful work by a committee composed of both missionaries and Chinese scholars. Its basis, however, was the earlier work of missionaries from the West. It is a great book and has been highly praised by top scholars in China, but, after all, it is not a Chinese book. It is primarily the work of foreigners. How would we feel if, instead of our King James English Bible, we had a Bible that had been originally translated by Turks and Egyptians? We would never be satisfied till we had a Bible translated from the

(Continued on page 104)



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# Picture of the Month

Film reviews and ratings by the Protestant Motion Picture Council, cooperating with the Protestant Film Commission, Inc.

IN THIS suspense-laden melodrama, replete with some deeply spiritual truths for those who will recognize them, we have a return to the medieval "morality plays" which were the forerunners of Renaissance drama on the continent and in England. "Angel on My Shoulder" has the Faustian theme of a man selling his soul to Satan. Produced by Charles R. Rogers and released through United Artists, it is a modernized version of the struggle between good and evil in the human soul and in the world at large.

An underworld character just released from the penitentiary, Paul Muni (as Eddie Kagle) is met at the gate by a former henchman named Smiley, who promptly kills him. In hell, Muni turns out to be an incorrigible and therefore comes to the special attention of the Devil (Claude Rains). The Devil, referred to throughout the picture as "Nick," notes in Muni a striking resemblance to one Judge Parker who on earth is giving the nether regions no little trouble by his energetic efforts for good government, civic righteousness and juvenile protection.

Nick offers Muni the chance to return to earth to get even with his former pal who dispatched him hither, providing he will "do a little job" for him. The little job turns out to be the thwarting of the good judge's endeavors. Muni promptly agrees, and the two of them arrive in due time at the scenes of Kagle's misspent life. Muni enters the judge's body and takes control of things—a development which puzzles all the judge's friends and supporters, and, most of all, his fiancée, Anne Baxter.

But in the process of sabotaging all the judge's plans, Muni learns about ways of life he hitherto never knew existed—the love of a good woman, the loyalty of friends, the satisfying life lived by a man who unselfishly is devoted to bettering the chances of the underprivileged. All

## "ANGEL ON MY SHOULDER"

FROM THIS MODERNIZED VERSION OF THE ANCIENT MORALITY PLAY, YOU WILL GET ENGROSSING ENTERTAINMENT. BUT YOU'LL GET MORE: A STRONG SERMON ON SIN'S SURE WAGES.



Reincarnated in a crusading judge fighting for civic betterment, Paul Muni is torn between the new view on life and love given him by the real judge's fiancée, Anne Baxter, and the demands of his satanic sponsor, Claude Rains.

this, plus Miss Baxter's willingness to marry him as soon as possible, provides the foil for the plans of the ever-present and clever Nick. Torn between the two forces, Muni eventually comes to the climax where his fiancée takes him to the parsonage of an elderly minister for the ceremony.

They wait while the preacher is practicing his next Sunday's sermon—it's theme, the necessity of resisting temptation by "shunning the Devil but heeding the angel on your shoulder." The sermon contains some pertinent remarks on the seriousness of marriage. Muni's conscience, reactivated, does its work and he makes his first decent decision, not to marry Miss Baxter and thus mess up her life. Back at the judge's house he finds Smiley, and Nick urges Muni to get his revenge. He is saved from that necessity by Smiley falling out the window. The judge awakens; he is himself again; and Nick and Muni head back from whence they came, with the former disappointed at the failure of his plans and the latter glad to take his punishment in view of his new conception of his crimes against society.

The above only sketches the plot. The film's force must be seen to be felt. It is as strong as a sermon, a sermon whose text is "The wages of sin is death." At no time is there any disrespect shown to the Deity. Paul Muni's interpretation of "Eddie" is superb; the struggle in his

soul can be clearly observed. And as for Claude Rains, he is no less than brilliant as the clever "Nick," tempting, taunting, tantalizing, and so very plausible.

Many lessons can be garnered from this modern morality play. Among them these two: the powers of evil can be overcome; and lack of opportunity, teamed with bad environment, does not make for good citizenship, especially when religious influence is lacking. And the words from Ephesians 6:11 might as well have been blazoned on the screen, so implicit do they appear in the denouement: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

### OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; YP—Young People; F—Family

#### HOLIDAY IN MEXICO. (MGM).

For pure beauty of color, magnificent settings, exquisite handling of all artistic elements and skilled treatment of adolescent romance, this is delightful. It deals with the busy life at the American Embassy in Mexico City and the lively attempts of young Jane Powell to manage her father, Walter Pidgeon, and his diplomatic establishment. Getting thoroughly mixed up in young Jane's web are Roddy McDowall, Jose Iturbi, Xavier Cugat and Ilona Massey. Despite some night club scenes and social entanglements, there is a minimum of



casual drinking—in which the young people do not partake. The characters, even though belonging to sophisticated circles, do not have the hard veneer so often found in such portrayals.

**CROSS MY HEART.** (Paramount). A misguided chorus girl with an over-active imagination (Betty Hutton) confesses to a murder she did not commit in order to further the career of her lawyer fiancé (Sonny Tufts). A "heavy theme with an attempted "light" handling. While the farce does not quite materialize, the plot is an amusing combination of mystery, comedy and music. **A YP**

**NOTORIOUS GENTLEMEN.** (Universal-British). The story of a former playboy (Rex Harrison) whose death while leading his tank group in action in World War II brings back memories to one of the girls he left behind. Told in flashbacks, it is the chronicle of an irresponsible and misspent life. **A**

**BLACK BEAUTY.** (20th Cent.-Fox). With variations, additions and subtractions, this filming of Anna Sewall's novel will provide entertainment for the young and those who love horses and a sentimental plot. **F**

**CRIMINAL COURT.** (RKO). Deals with the attempts of a candidate for the office of District Attorney (Tom Conway) to clean up a corrupt city government. Story idea is good and well worked out, with capable acting. Brings out the triumph of justice. **A YP**

**THE TIME OF THEIR LIVES.** (Universal). Exceptionally good Abbott and Costello subject, with little of the slapstick but all of the comedy usually associated with these two. **F**

**PERSONALITY KID.** (Columbia). A Ted Donovan story revolving around a boy (Ted) who loves animals, a returned veteran brother (Michael Duane) who wants to be a photographer instead of working in a soap factory, and a burro who gets both into and out of trouble. A genial portrayal of small town affairs and wholesome family life. **F**

**THE GREAT DAY.** (RKO-British). Dedicated to the work of the "Women's Institutes," an organization to revive the old arts and crafts of the villagers which served in a voluntary civilian capacity during the war, the film covers the twenty-four hours preceding the "great day" Eleanor Roosevelt is to visit the village of Denby. Contains good character portrayals, plus a good deal of food for thought. **F**

**NIGHT AND DAY.** (Warner). An American success story featuring the career of Cole Porter (played by Cary Grant). Includes many of the composer's musical numbers, executed with ar-

tistry in song, dance and orchestral renditions. A colorful extravaganza, beautifully done. (But is all business connected with producing plays and introducing artists and their performances such a bibulous occupation?) **F**

**BLUE SKIES.** (Paramount). Done in technicolor, this is a setting for the songs

## ONE WAY TO AVOID *Censorship*

By PAUL F. HEARD

**T**HE war demonstrated something that the movie-makers would do well to heed. It proved once and for all that the effect of entertainment motion pictures upon our ideals, morals and standards of conduct can be controlled! Producers who used to argue that it is impossible to do an "artistic and realistic" job and at the same time put across a preachment no longer have a leg to stand on.

During the war the armed services produced, in addition to straight training or teaching subjects, a large number of so-called "incentive films." Employing the dramatic story technique, and many top-grade Hollywood actors and settings, these films were just as exciting, just as dramatic, as any of the better Hollywood features. Yet there was this difference: each film was carefully planned and plotted to put across a single message, to get specific behavior response.

Taking a leaf from the armed forces' book, the Protestant Film Commission is now planning the production of non-theatrical films that will attempt the same kind of job for the Church: viz., to so dramatize the teachings of Christianity, and so employ the tested techniques, as to stimulate the masses of American people toward Christian attitudes and action.

There's really nothing new about this approach. Much of our great literature is great because it not only portrays interesting characters in interesting situations, but because there is behind all this action a vibrant message. The casual reader may not realize it at the time, but in his enthralment with the story he often absorbs a "message" that may affect his whole life.

We need more of that "message" in motion pictures. Not better techniques—we have the best in the world. Not better plots—the screen commands today some of the world's best story-tellers. Nor even greater acting—the ability of some of the stars leaves little to be desired. But the modern screen does sorely need better ideas. It needs the aid of men who are schooled in the great concepts of democracy and sociology, psychology and religion, who will work with writers in getting these concepts into their scripts. And it needs writers whose creative abilities are fresh enough and vigorous enough to respond to the power of such concepts and put them into their work.

May not most of the present hue and cry threatening federal censorship be traced to the lack of such "idea content" in many Hollywood features? Let Hollywood pay more attention to the moral validity of its films' basic ideas, to the portrayal of the deeper issues of life, and that hue and cry will cease.

of Irving Berlin and the popular music of former years. Features Bing Crosby, Fred Astaire and Joan Caulfield, whose specialized talents are well used in a story manufactured to fit. As in most pictures of night club life, there is too much unnecessary drinking. **F**

**HOME SWEET HOMICIDE.** (20th Cent.-Fox). A clean and interesting story combining drama and comedy, with plenty of suspense. Deals with a detective story writer (Lynn Bari), her three bright children who are wise to the ways of murder and the sleuthing activities connected therewith, and the tangled results from their attempts to enhance their mother's reputation when one of their neighbors is murdered. **F**

**THE PERFECT MARRIAGE.** (Paramount). Celebrating the tenth anniversary of a marriage "perfect" in the eyes of their friends, a young couple (David Niven and Loretta Young) evaluate their connubial state and frankly find it lacking. The usual modern panacea, divorce, seems to be the only way out, but the marriage is saved by some common sense. **A YP**

### Definitely Not Recommended:

**THE KILLERS.** (Universal). Based on a short story by Ernest Hemingway, this is a relentless, sordid and ruthless play. Murder and deceit for gain are the theme. Unless it be taken as an indictment of underworld crime, it is a pity to put expert technical and artistic skill into such an anti-social film. **A**

**THE BIG SLEEP.** (Warner). Humphrey Bogart and Lauren Bacall are the principals in this involved mystery in which background, setting and music contribute to produce extreme suspense. However, gambling, needless drinking, endless killings, dark motives, mental sickness and even the love scenes are contrary to all normal, decent living. **A**

### Previously Reviewed and Rated:

Saratoga Trunk **A**; The Kid From Brooklyn **F**; Courage of Lassie **F**; Boys' Ranch **F**; Cluny Brown **F**; Renegades **F**; The Stranger **A, YP**; Sunset Pass **F**; Do You Love Me? **F**; Vacation From Marriage **A, YP**; Anna and the King of Siam **F**; Smoky **F**; O.S.S. **F**; Dressed to Kill **F**; The Searching Wind **A**; Two Smart People **A, YP**; Somewhere in the Night **A**; One More Tomorrow **A, YP**; Till the End of Time **A, YP**; Dead of Night **A, YP**; Centennial Summer **F**; Three Wise Fools **F**; Specter of the Rose **A**; Monsieur Beaucaire **F**; Little Mister Jim **F**; Sister Kenny **F**; Claudia and David **F**; Two Years Before the Mast **F**; Canyon Passage **F**; Caesar and Cleopatra **F**; They Were Sisters **A**; Of Human Bondage **A**; Strange Love of Martha Ivers **A**; Notorious **A**; Swampfire **F**; It Shouldn't Happen to a Dog **A, YP**.

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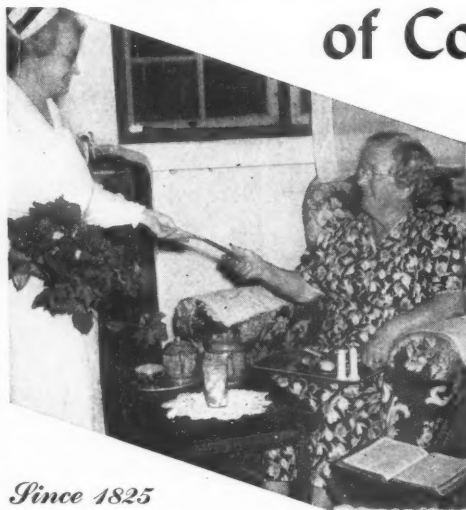
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(Continued from page 101)

original tongues by scholars born to the English language.

On her first visit to this country during the war, Madame Chiang Kai-shek received in her hotel suite one afternoon the officers of the American Bible Society. We talked about the Bible in China. Finally the Madame told us that she and the generalissimo were having a new translation of the Bible made by Chinese scholars. The Book of Psalms, according to recent news dispatches, was completed in July, 1943 and the New Testament was completed in November 1944. Here is a start for a thoroughly Chinese Bible. The same start will someday be made in other so-called mission lands where the best Bible they now have is one put into their tongue by foreigners. Someday every principal language will possess a Bible translated from the original Hebrew and Greek by scholars native born to the language into which the translation is being made. How much clearer the witness will then be, how much brighter wicks thus trimmed will burn.

This then is the miracle of the world's literature. A book written in ancient times in languages no longer used in common speech by anyone, contains news so good that every man who hears it in his own tongue wants to hear it as clearly as he can. As his language grows and changes, the other books of yesterday are forgotten and new ones written to supplant them—textbooks, novels, poems, dramas—but here is a Book that can never be replaced. It lives on. As the language changes it must be made to conform, but never altered—only clarified in its meanings.

The Bible is the most ancient Book most people know anything about, but it is also the most up-to-date. There is a worldwide demand that it be kept up-to-date. Like the eternal Savior of whom it testifies it, too, is timeless.

### NO LAND IS FREE

(Continued from page 34)

breakfast now. I've broken the news. Next month we may be living on possum and squirrel, so enjoy your civilized rations while you can."

When Andy told Dave at noon, the boy was happy. They were walking home to lunch, and Dave was telling about their first basketball practice the afternoon before, and of his hopes of being star forward on the Harbisonville High team.

"You won't be on the basketball team much longer, son. I've something to tell you. We're leaving before the month is out, and where we're going you won't have much interest in basketball for a while."

"Leaving Harbisonville?" Again Dave lost step, then caught it determinedly.

(Continued on page 106)

## We Quote

A DIGEST OF THE  
MONTH'S THINKING

Four-fifths of the perjury of the world is expended on tombstones, women and competitors.

Lord Delvan

\* \* \*

Peace begins in our nurseries. The home is the basis of democracy, and the cradle is where it is born.

Helen Hayes

\* \* \*

One improvement we would like to see on automobiles is a device to make the brakes get tight when the driver does.

Banking

\* \* \*

A pastor needs the tact of a diplomat, the strength of Samson, the patience of Job, the wisdom of Solomon—and a cast-iron stomach.

James Street, in "The Gauntlet"

\* \* \*

There are never two sides to any question; there are always three sides: your side, my side and the right side.

Harold S. Kirby

\* \* \*

If all the neglected Bibles were dusted simultaneously, we would have a record duststorm and the sun would go into eclipse for a week!

David F. Nygren

\* \* \*

If 25 persons divide 13 to 12, are we to assume that the 13 are right? And if one among them should change his vote, would truth shift with him to the other side?

John T. Flynn

\* \* \*

True mental freedom is found in the willingness of a man who believes a thing with all his might to tolerate the man who denies it. The freedom which comes from indifference has not the slightest genuine value.

Lynn Harold Hough

\* \* \*

You cannot just hold onto your faith and expect anything much to happen. You cannot leave to others the doing of what really needs to be done. If this vision you have of God does not move and drive and pull and tug and wrench and twist and hold and stride and walk off grimly after Him, it is nothing. We stultify it when we use it as a solace and no more. This is to take the power of God that swings the stars in their orbits and ask it to do nothing but the household chores.

Paul Scherer

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(Continued from page 104)

"Say, where're we goin', pop—I mean, dad? You got a better job somewhere?"

"Much better." Then Andy Ives told his boy what lay ahead of them, and why he had made the break. "We'll have to work, Dave. It'll take hard, backbreaking work to make a farm like we want out of that wilderness."

"I can work," Dave said simply. Out of the corner of his eye, he reviewed the fact that he was almost as tall as his father. He took a deep breath, swelling his chest, and felt good over the "we" that his dad had used. "I can do a man's work," he said, and flexed his arm and shoulder muscles by way of assurance that he had stamina and strength aplenty.

The table was lively at noon that day, for everyone knew of the venture now and all were talking excitedly.

"We'll have a huge white house with big columns," Hope predicted, "and a park for a front yard. We'll call it 'Ives Acres.'"

"She wants to be a Scarlett O'Hara of the swamps," Dave put in. "Gal, you'd better come down to earth; you'll skin your nose on a cloud."

Andy was already making plans for the move. "I've spoken to Joe Wilson about his truck," he said. "We can get it. Two of Joe's hired boys will drive the truck, and we'll all go down in the car together." He paused, looking about the table, and they knew he had a little bombshell to toss. "I plan to sell the car down there," he added calmly.

"To sell the car?" Kate asked in amazement. "What will we do without it, Andy?"

"Considerable walking," he informed her. "Look, everybody," he hurried on, noting Hope's look of pain and Dave's startled expression. "we'll need a lot of things to start off down there. Tools, mules, a wagon, some fertilizer in the spring, and—"

"Next year," said Granny, "we'll all be going barefooted, wearing poke bonnets and skin caps, according to our sex; and we won't give a whoop about a car. We'll be snorting like fillies in 1900 and dashing into the brush every time we smell gasoline. You wait!"

"All joking aside," Andy said earnestly, "I'm proud that you're with me on this deal. It won't be a lot of fun. I'm telling you, but there'll be times when we'll laugh. It's a big job we're tackling, but I'm tired, worn-out, and disgusted with the little job I've had all these years, and whether I fail or succeed down there in the swamp country, I'll still think I did the right thing in trying it."

"Of course you did," said Granny. "And we won't fail. Don't talk of failing, Andy Ives!"

"All right. I won't any more." Moving day was bright and clear and

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NOVEMBER

cold. Andy and Dave, with two colored boys helping, began loading the truck early. Kate and Hope carried light things to the porch. Granny, who years ago had learned the rudiments of safe moving, stood on the porch and directed operations.

They had the truck loaded by ten o'clock and were ready to go. Kate stood on the porch and watched the heavily loaded truck ease slowly out of the front yard. A lump rose into her throat. She swallowed hard against it and blinked back tears. It was the first sadness she had felt about the new venture, nor was it the leaving of Harbisonville that she regretted now. It was the cutting loose from what had been home for so many years. That was it, she told herself. The big truckload of household things was a jumbled symbol of the home she and Andy had made. The uprooting and breaking away, visible in the creaking truck and its varied burden, were a threat to her deep-laid woman's instinct for security in a home.

She didn't realize that Andy was beside her until his big hand caught hers and he said: "Stop it, Kate! I feel kind of bad too. It's still the right thing we're doing. Don't cry."

"I'm not," she said, still swallowing hard against the lump.

At one thirty of that day they were at Whisper, a village less than fifty miles from Newcastle. From there on, it was low country, and they were beginning to see gaunt, brown cypresses hung with gray moss. The streams were flat-banked, sluggish. Alternately, the highway passed through broad vistas of cotton land, then thick forests of oak and gum and cypress.

"Does it get worse than this near our place?" Kate asked after a while.

"No worse," Andy told her. "And not better, either. It's swamp land where we're going."

"How on earth will you and Dave ever clear enough ground to make a crop on?" she asked worriedly.

"We'll have axes and mattocks and a crosscut saw. We'll cut and dig and burn. We'll get ground cleared. Don't bother about that."

They caught the truck a bare five miles this side of Newcastle, an old countyseat town where class cleavages were sharp, where opinions were as deep-seated as the belief that the old land-owning group should have the authority over all others; where what one did was less important than one's background and connections; where one's intelligence might be a less effective recommendation than the names graven on the older tombstones of the Shady Rest Cemetery just east of town.

They were quickly out of town, for it ended abruptly at the bayou woods not far beyond O'Grady's Filling Station and Garage. They were driving between two great stretches of cotton fields, both still white with the unpicked crop. All were

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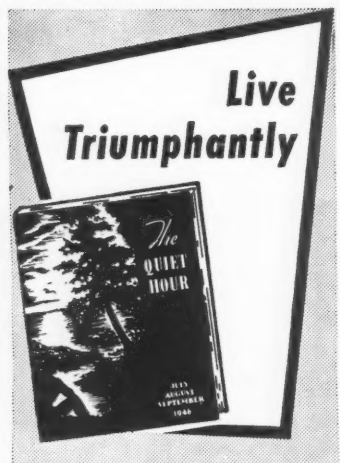
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quiet now, like people at a play, waiting for the curtain to rise. It was not far to the place where they would stop and unload the truck and begin a new life, and each of them was intently studying the countryside.

Andy passed the truck and drew away from it, staying a quarter of a mile ahead. "We turn off not far from here," he said. "The car will have to lead the way. The road's kind of winding out through the woods."

This was rank understatement. After they had turned off the highway, the road was tortuous. Finally they reached a rough bridge across a low stream. There were no railings on the bridge, and the heavy planks groaned and popped loosely as the truck eased over them. It was Lost Bayou, so Andy said. And it wasn't far from there to the end of their journey.

Kate was pale now, her heart pounding. She hadn't dreamed that it would be this much of a wilderness! Hope's eyes were wide, and her lips were parted and dry. Dave looked puzzled. Granny sat very straight, ready for anything.

They eased around a curve where the road was so narrow that berry vines and thorn-tree limbs made scratchy sounds on the sides of the car.

"Yonder it is!" Andy announced. "See our house?"

They looked and saw a leaning shack on a slight rise. Huge oaks and pecans towered above it. Saplings and briars grew at each end. A sad-looking stick-and-mud chimney stuck up from the west end. Its top, which had once been square, was now crumbled and broken and ragged. Through the roof near the east end of the structure, a rusty joint of stovepipe reached up, leaning northward, either in mute testimony to the southwind's strength or in a desperate effort to point the direction in which civilization lay.

"The land we've taken up lies south of the house, mostly," Andy told them. "The timber's not as big down that way."

Kate wanted to say something bright and encouraging, for she knew how eager Andy was for them to like it; but for the life of her she could think of nothing that would sound just right. There was a heavy, cold feeling deep inside her.

Hope asked, "Are the Indians friendly around here?" That helped a little.

Granny said, "I think it's lovely!" Andy backed around between two big pecan trees, out of the way of the truck, and they piled out. The women started for the shack; Andy and Dave waited for the truck to complete its cautious backing as the driver lined the rear end of it up with the small entrance of the cabin.

Finally, the back end of the truck was in position, about six feet from the door. The driver cut the motor, and they began unloading.

(To be continued)

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(Continued from page 35)

tremendous attraction. One of the neighboring ranch owners donates a steer which is raffled off, and the evening supper is prepared and served in true Southwestern style. The evening is celebrated in true fiesta fashion, very colorful costumes fill the streets, singing and dancing make up the major events and the day which has become part of the community's life and customs is stored away as a happy memory, mingling with all the others of former years when cooperative planning and working proved to be the basis of successful living.

We seem to be jumping around the country a bit, but I just can't seem to get ideas from one section all at one time. But then, we don't all live in the same section so why not have contributions from different sections? A Californian passed these two suggestions on to me; she wanted me to tell you about them:

One group in her church works almost a whole year on this idea . . . they make Valentine handkerchiefs! With red linen, they finish the edge and design a heart in one corner in Italian hemstitching. Their first efforts were so successful and people asked for more and more so they had to extend their working period, and they find that they have to start just about now to meet the demand. A thriving business, wouldn't you say?

And the other idea is along the book club line. For many years now, book clubs have been very popular, and I have watched them and their progress with less and less interest and enthusiasm because I've felt them to be very disappointing. The usual thing is for them to end up in tea-drinking and knitting parties, and while both are very pleasant, I don't think they are worth too many repeats. But not so with this group. The social hour consists of a luncheon. Round Robin Luncheon they call them—but the book angle is taken very seriously. A committee decides on twelve books (twelve members making up the group) and a fourth of the books must be of a religious nature. This committee doesn't hesitate to use many different sources of information to get challenging as well as interesting books in all fields, or many fields. Then at each meeting, a paper is given, not merely a review, but a thoughtful approach to the book in relationship to other works of the authors, or in comparison to other books on the same subject. That means that the one giving the paper does more than read one book, she has really to do some studying, and then brings to the group a richness from her study, which broadens and heightens the interest of her listeners, as well as deepens their enjoyment of the book when they have their turn to read it. It sounds like a group I'd like to belong to, and that's always a good test of a group.

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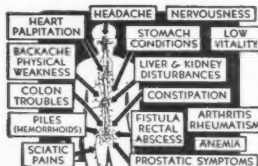


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### THE HOMECOMING

(Continued from page 31)

grumbling to myself about the hardships. The grumbling just came out in the food. But finally I learned to make gravy-without-grumbles. In my home that's what we call any kind of friction or snarls or difficulties. Grumbles just coming out.

"We learned during the war to take care of the people around us. But now we're learning how to love even the people we can't see. The way that woman in Memphis, Tennessee, must have loved me."

She was quiet a long moment, then she said, "No wonder America is such a rich nation. The people are rich and generous inside themselves."

The packages from America are filled with imagination and humor and understanding, and you'd be proud to have a part in sending them. Dried fruits, canned meats, dehydrated soups, rice, and soap, and seasonings are most needed. You'd be amazed at the variety of things we can pack in that seven edible pounds the Post Office Department allows. In addition, we may add four inedible pounds . . . underwear, a frock, men's shirts, bath towels . . . anything. Everything is welcome. In a home where I was visiting, a package arrived which contained a blue chiffon evening dress. I blushed at the inappropriateness when it was unpacked. But the recipient welcomed it, even though what she was needing was a woolly nightgown.

Most American packages are compassionately appropriate. They bring much more than food and raiment. They bring good will; they release a return charge of good will which will heal much of the prejudice and misunderstanding which none of us can afford to indulge, if freedom is to survive upon this earth.

Traveling is a strange shaking up of the mind. The mind is usually a quiet musing, which ticks along at its accustomed pace. But during a journey, everything seems shaken up, so that the merest impression is in motion, like the flakes of a snow storm. The mind indeed becomes like one of those old-fashioned paper weights we knew as children, a glass ball with a tiny village inside. It sat on a desk, quiet and serene, but when you picked it up, a wild snow storm came to life within the glass, which swirled and whirled long after the ball was laid down again. Travel is said to be "broadening"; I think rather it is "stirring."

But only a little more stirring than coming home! Indeed, the coming home may be really the purpose behind the whole journey! We need to turn our eyes away, sometimes, from the customary daily beatitude of home, so that we may glimpse how great and good home is. So that we can take what we have, and give it freely wherever it is needed. For only so can it be kept.

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# THEY SAID IT WOULDN'T WORK

(Continued from page 46)

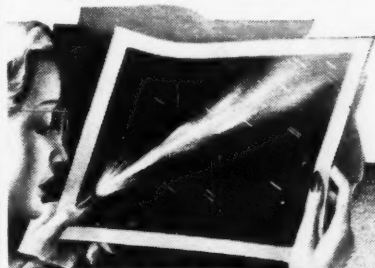
evangelism. One of the most successful appeals in a rural field was during haying season, and another during harvest time. "NOW is the acceptable time."

In spite of the pessimists, Vermont is an exceptionally good field in which to work. We know that Roman Catholics are moving into the state, encouraged and financially assisted, we believe, by their Church—which is something Protestants have not had sense enough to do. Ambitious young people leave the state, but the same is true in all other rural territory all over the nation. There are rural slums and backward communities. But are not all these conditions all the more reason for our church leaders to give their best to the situation? Having more non-member Protestants than members, and finding that they *do* respond to evangelistic effort, there still are enough people for a generation of steady advance in Vermont churches. Many communities are "mostly Protestant," and many townships have only one church and that Protestant. In addition, other agencies such as the school, the grange, and the service clubs show special deference to the leadership of the minister. Vermont still puts more names in "Who's Who in America" proportionately, than any other state in the nation.

Winning youth for Christ and the good life in Vermont takes a variety of forms. There are interesting and inspiring summer institutes, both denominational and interdenominational, in abundance. Here Christian decisions and dedications are made, and here broad and deep insights grip young people. Another effective form of service is found in the Caravans of devoted young leaders who come to a church and community for a week to show local young people how enticing and valuable youth work really is. These Caravaners give a whole summer of service without pay. Baptist and Congregational state organizations have full-time workers with youth, and the Methodists will have part-time service of such a leader soon. The Vermont Church Council also has a Youth Director. In one community a Methodist Youth Fellowship adopted a small church in a nearby neighborhood. Membership classes for youth are found in most churches over the state. Then to implement youth work, youth organizations connect up with the pressing human, national and world issues in order to take their part in building tomorrow's world a decent, safe and progressive place in which to live.

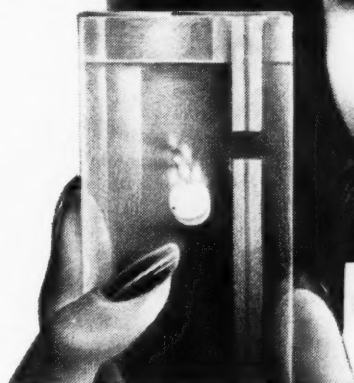
In rural Vermont most of the ministers now accept Paul's example: "I have instructed you publicly and from house to house." Pastoral visiting with a purpose is returning to an important place in the minister's schedule. The method of Christians through history is to go where people are, if they do not come

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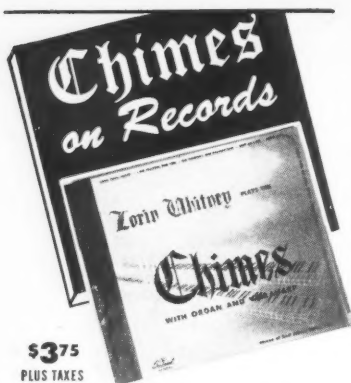
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where you are. There is no substitute for personal interest in men's spiritual welfare, personally presented; especially in days of such urgency as now press upon us. Moreover, in public utterance and pulpit presentation these Christian leaders are delivering messages which are unmistakable in direction and instruction. The young preachers are especially keen in this field.

In considerable numbers, there are small churches which have no leadership among the laity who can take the initiative in evangelism. For such, a new procedure has been devised. Two small churches in a single township had a membership of 70, and a total of 150 Protestant families. The district superintendent and an interim pastor prepared lists of non-members, set a day for visitation, enlisted the service of eleven neighboring pastors, secured local members to pilot the pastors. They had breakfast together at a nearby inn, visited during the forenoon, enjoyed dinner in the church, called through the afternoon, had supper in the church dining room, reported their labor. They had visited 126 families, 75 of which had one or more non-church members. They secured one person for affiliated membership, three commitments to the Christian life without decision for church membership, six decisions for membership in another church, 11 transfers of membership to the local church, 35 decisions for the Christian life and the local church—a total of 126 calls and 56 decisions. A service of worship was held in the church that evening with encouraging attendance. To have a dozen preachers from outside the locality come in and give a whole day's work for a remote community makes a profound impression on the people.

There are certain inescapable observations: First: Evangelism is not separate from other church activities, it is a necessary part of the whole. It deals primarily with the will and the emotions, and these are mighty factors in life, both secular and spiritual. Once a man is moved to take an open stand for the Christian life and the church, he is more apt to be interested in seeking information about the Christian program, in sending his children to the church school, in worship at the sanctuary, and in essential social action.

Second: Any evangelism which places Christ foremost in life has an immediate potential found in no other agency. It provides a quick reversal of thought and action in the direction of human welfare which other religious procedures do not possess. It gives an upthrust to personal life together with an interest in larger issues; and when operative on a large scale, makes for a healthy, wholesome, co-operative endeavor—such as the world needs just now as it needs nothing else. It is the instrumentality of the moment, and can render mightier aid right now than ever it had opportunity

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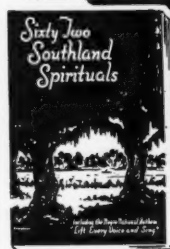
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to render before in the history of the world. Rightly directed, it lifts everything else in religious and human need. "Now God be thanked, who has matched us with a day like this."

Third: Evangelism must be definitely connected with worship in the House of God. This weekly exercise of the spirit renews, recalls, revitalizes, and exemplifies the initial decision of the individual. Without worship on Sunday, the stride taken toward God and the Church is not more than half as likely to be maintained. It therefore behooves all members and organizations within the Church to promote, encourage and exemplify the practice of the presence of God in the sanctuary.

#### DOC TORREY TAKES A HAND

(Continued from page 37)

the Marshall property. There he found a check for five hundred dollars awaiting him, Judge Colbert having talked with the banker over the telephone. The total amount collected that day was fourteen hundred dollars.

The following day the doctor went to Boston and there contacted a number of other former pupils. Wherever he went he was successful, and when he finally took the train for home he had added seven hundred dollars more to the fund.

Ten days from the start, Dr. Torrey had the required amount in hand—four thousand dollars that had been contributed by rather more than one hundred former pupils. There was one honorary pupil besides Dr. Torrey—Old Seth Cunningham, who contributed ten dollars to the fund.

At Judge Colbert's suggestion Dr. Torrey deeded five thousand square feet of land, his donation, to three trustees, all men who had given various sums, and whose appointment was agreeable to all the contributors. These three trustees in turn were to deed the completed house and land to Miss Marshall in due time.

About the middle of June, a week or so before the close of school, Dr. Torrey called to see Caroline one evening. "I need help," he said. "I am planning to build a cottage of four rooms—an investment. I think that perhaps you can tell me what would be likely to please a woman's heart in the way of a home."

"I can tell you what would please me, Dr. Torrey," she replied, "but I fear I am no criterion to go by. What would please me might not appeal to many another woman."

"Tell me what would please you, Caroline, and I will be satisfied," declared the doctor, inwardly chuckling. "I have drawn a rough plan of the proposed house, but I find myself floundering in deep water, especially in the matter of details."

She looked over the sketch he handed her and then laughed. "What a helpless creature a man is at times!" she exclaimed. "You surely do need help."

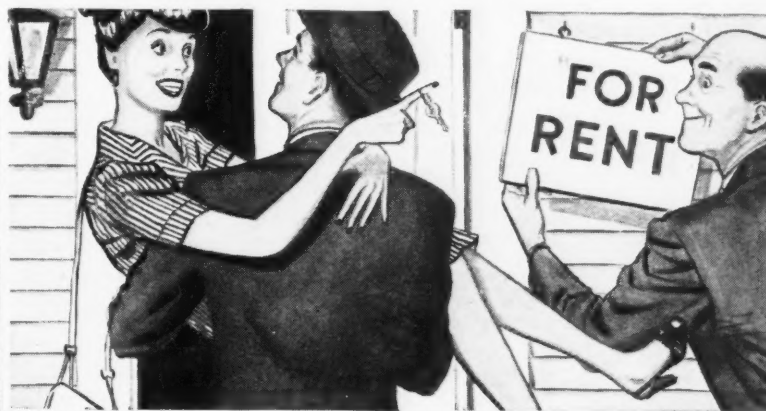
## HOW TWO EARLY BIRDS FOUND A HOME



7 A. M. "No house-hunting for me today," moans Mary, "even if those advertisements do sound wonderful." She's awakened feeling sick and head-

achy, due to the need of a laxative.

"Honey, we can't live in hotels forever," says her home-loving husband. "Let me fix you a glass of Sal Hepatica."



9 A. M. They discover a dream house—before anyone else does! Lucky thing they started so early. Good thing they thought of Sal Hepatica.

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Address.....

"I know a...," chuckled the doctor. Having secured some drawing-paper, she went to work, and when she had finished an hour or more later, a period of time punctuated by thoughtful pauses, she had produced a sketch that an architect could easily follow.

"Excellent!" cried the doctor. "I am more than pleased."

"Perhaps what helped me, Dr. Torrey, was the fact that, well, a—a dream of years ago—the home that I have wanted to own." She filled up and for a moment or two was unable to continue. "Just a dream, Dr. Torrey," she choked, "but, well, perhaps it will please somebody else."

Less than a week later a contractor had the cellar under way. Within a few weeks the frame was up and being boarded in.

One afternoon late in August, when the house was nearing completion, Caroline paused as she was about to pass, and Dr. Torrey, chancing to come around a corner of the building, spoke to her, saying, "Won't you come in, Caroline, and see the interior now that it is practically finished? I would like your opinion as to the papering of the rooms. I have the samples of paper here."

"Glad to, Dr. Torrey. I was just admiring the house from the street. Your contractor seems to have followed the plans very faithfully, even to the evergreens here in front of the house. You should have little trouble in securing a tenant."

"I am not particularly worried along that line," said the doctor as he threw wide the door.

She laughed a bit and said, "Please do not think I am praising myself, Dr. Torrey, but really I planned better than I knew. It is beautiful—the very cottage I have visualized so many years, a dream, a dream that was not to come true." She choked up. "It—It could have come true had my nephew lived."

The paper for the rooms selected, she bade the doctor goodbye and resumed her walk homeward, homeward to the old house that she hated, doubly hated now that she had seen the house she really liked, yes, loved—the actual embodiment of her long-cherished dreams.

The middle of September found the house complete in every detail. In the rear was a neat woodshed that was filled with two cords of fireplace-length birch wood, and in the fireplace three or four pieces of it with kindlings. A big bin in the cellar contained five tons of coal for the kitchen range.

With the coming of October chilly nights warned that winter was on the way. There were rumors of a possible coal shortage, and although she had very little money, Caroline ordered two tons. She was quick to note that John Randall, the local coal dealer, was rather vague as to the day of delivery, and she questioned him earnestly.

"It is hard telling when I can deliver

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to you, Miss Marshall," he said. "Please do not think for a moment, though, that I would allow my former schoolteacher to suffer for the want of coal."

One noon, two days later, Miss Wade, who had succeeded Miss Marshall when the fall term opened, asked the latter to take the school for the afternoon session, pleading a severe headache, which was more or less of a fact, for the morning had been a very trying one. This Miss Marshall readily agreed to do.

When Miss Marshall entered the schoolyard a few minutes before two o'clock, she was rather surprised that there were no children playing about, but gave the matter merely a passing thought.

When she opened the door to the schoolhouse she stopped short, one foot on the threshold. "I—I don't understand!" she gasped. A feeling of utter bewilderment all but overwhelmed her as she stared at a hundred or more men and women who were seated at the diminutive desks or standing in front of the blackboards.

Mr. Wendell Cobb, Westford's town clerk, who thirty or more years since had attended school there, and was standing near the door, stepped to her side and guided her faltering steps to the platform and the teacher's desk, where he saw her comfortably seated. "Just a little reunion, Miss Marshall," he said in a hollow voice, not, not the ringing voice that was his when reading the warrant at the annual town meeting. "We are here again—boys and girls of yesteryear."

The tension was broken by a yelp from the Rev. Dr. Lane, who had come from the city with Judge Colbert. "Teacher, Johnnie Randall has got a bean-blower," he whined, "and he hit me in the ear with a bean. It hurt."

"Johnnie, you may bring that bean-blower to the desk," commanded Miss Marshall, now master of herself.

"Telltale!" hissed Randall as he passed Dr. Lane on his way to the desk.

When the resulting merriment became boisterous Miss Marshall struck the desk gong sharply.

"Teacher, Henry Murdock stuck his tongue out at me," cried Miss Sprague, teacher of Latin at the high school.

"Master Murdock, you are to remain half an hour after school."

"Please, teacher, she made a face at me twice and—"

"What an awful story! I only made one face at him!"

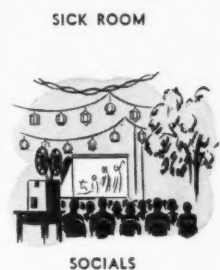
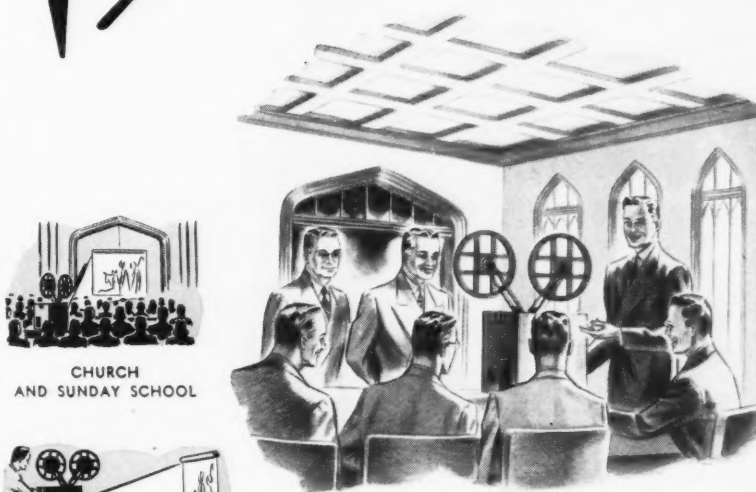
"You both may stay after school."

Just then there was a commotion in the corner of the room, the same being occasioned by Constable Crane, who had suddenly struggled to his feet with such violence that he tore loose the screws which secured his desk to the floor. There was real pain depicted on his face as he began rubbing his right leg. "Oh, what a cramp!" he groaned.

"You may stand, Master Crane," said

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Miss Marshall, with great difficulty repressing a smile.

Just then Miss Marshall saw Judge Colbert pass a folded sheet of paper to Dr. Torrey, and speaking sharply, she said, "Willie Torrey, bring that paper to me."

"Please, teacher, I didn't write it," whined the doctor; "Billy Colbert wrote it."

"Master Colbert, you may come to the desk, too."

After a time Judge Colbert managed to untangle his long legs from beneath the diminutive desk, and as he passed Dr. Torrey, who likewise was trying to extricate himself from a similar desk, he snarled, "You big blab! I'll fix you after school!"

Amid roars of laughter the two culprits slowly advanced to the platform, where the doctor stood with downcast eyes, one hand holding the sheet of paper, the other thrust deep in his pocket.

"Hand me that paper, Willie," commanded Miss Marshall.

"I don't wanna," choked the doctor, beginning to snivel. "I didn't write it," he repeated. "Billy Colbert wrote it."

"Hand me that paper!"

Apparently with great reluctance the doctor handed over the paper in question—the deed to the new house, attached to which was a complete list of those who had made the gift possible. Deeding the property, named as trustee representing all who had contributed, were Judge Colbert, Mr. Henry Murdock and the Rev. Dr. Lane.

The transition from the ridiculous to the sublime was too great. Caroline stared at the legal paper with unseeing eyes, once she sensed the meaning of it, the meaning of that gathering, that turning back of the years. "What? What?" she sobbed. Then she buried her face in her hands and broke down completely.

Dr. Torrey, his eyes swimming, turned and said hoarsely, "School is dismissed."

They filed out with the exception of Dr. Torrey, Judge Colbert and Mr. Rufus Emerson, the Westford tax collector. When the schoolroom was cleared the latter made his way to the platform and stood beside the doctor while Miss Marshall was regaining her composure. "And as an added token of the town's appreciation of your many years of teaching, Miss Marshall," he said, when she expressed her thankfulness and joy, "by unanimous vote of the assessors and selectmen this property is to be tax-free so long as you occupy it."

"That is the finishing touch, Caroline," laughed Dr. Torrey.

"Yes, I—I think so, too," said Miss Marshall, a little catch in her voice. "I—I want to thank everybody for what they have done for me and I am going to show my gratitude by moving into my new home at the earliest possible moment."

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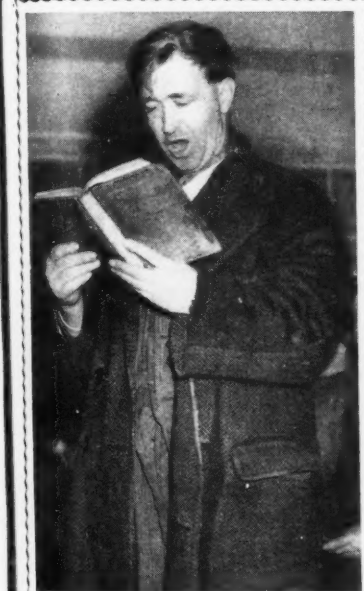
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**THE SILENCES IN CHRIST'S LIFE**

(Continued from page 40)

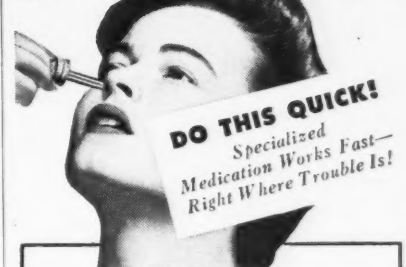
of waste. I remember some years ago, after we had been in Asia for over a year, a little party of us were coming home across the Pacific, and we agreed on the boat that we would not say anything about the impressions that America made on us for the first day after we got back. But the second day, as we came across the continent, we would compare notes and see what the dominant impression of life at home was now as we came to it with fresh eyes. When the time came and we compared our notes, we were all agreed that it was the recklessness, the wastefulness and the extravagance of home that impressed us after we had come out of that simple, saving, frugal life of Asia.

What is wealth? Wealth is only accumulated life. If we throw it away it is just like throwing lifeblood away. All the money there is is just somebody's lifeblood, men or women, pressed out into paper or melted into coin, and to throw that away is to throw life away. And that would not be done if we were as careful in all the little, unobserved things as Christ was on the Mount of Transfiguration, or when He hung there upon His Cross. It is a principle that brings home to us the fundamental law of the Gospel, which is the law of fidelity in little things. That is the law of the Gospel. "Thou hast been faithful in a very little," said Jesus in the parable. "I will make thee ruler over a great deal." The law of the Gospel is not martyrdom in the conspicuous; it is loyalty, tenacity, fidelity, steadfastness in the little, unobserved, supposedly unimportant things of our lives.

And this instead of being an inglorious principle brings heroism within the reach of every human life. There are two kinds of martyrdom. There is the martyrdom that dies once, in one great outburst of fidelity, laying itself down completely for its cause—and that has its worth and its glory. But there is another martyrdom, far more difficult and more essential even than that. Saint Paul was speaking of it when he said, "I certify to you that I die every day."

The glory of this principle is that it brings this challenge to the heroic, to the courageous, to the sacrificial, right into our commonest, plainest, most unobserved life now and here. It quite reverses the ordinary values. It accepts instead the values of the vision of Isaiah. First of all, and lowest of all, what did he say? "They shall mount up with wings as eagles." That is the least important. Then higher than that, more difficult than that, showing a richer moral victory than that, "They shall run, and not be weary." And then the climax of all, showing the highest possible moral achievement, witnessing to the most splendid consecration. "They shall walk, and not faint." (Cont'd next page)

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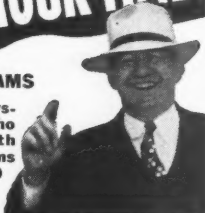
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There is something very sobering and challenging about this principle of Christ's. It says to every one of us that our life is being tested not on display but in privacy, in the quietness, in the silences, in the way we live Christ in our homes, in the way we live Christ in our hearts, in our imaginations, in our pleasures, in our tastes. But, on the other hand, there is something in it that brings rich confidence and inspiration and joy. For I am not asked to do great things, conspicuous things, things that are to be set down in history's record. I am asked in common ways, in ordinary work, in the hours I keep, in the way I measure responsibility, in my fidelity to trusts, in my truthfulness in things small and great, in my kindness in trivial opportunities—I am asked and given the opportunity in all these things to live the heroic life, the life unto God; to realize that the unrecorded and the unobserved speaks with a voice that cuts in deeper and reaches farther and lasts longer than any other word that I can speak; that it is possible, and not only a possibility but a privilege and a duty, to live Christ all the time and everywhere, in things small and unobserved as truly as in things recorded and great.

## MAN WHO CONQUERED DEVIL'S ISLAND

(Continued from page 16)

minister or priest, not even a chapel. In Cayenne and Saint-Laurent there were two Roman Catholic churches, but entrance to these was denied the penal element.

Among the *liberes*, as among the convicts, there was one all-absorbing topic—escape. The majority attempted escape at some time, but comparatively few got away, and only a mere handful were ever heard from again. The rest died in the attempt: sharks feasted upon them; the quicksands on the shores swallowed them; they died of starvation or violent death in the jungles. Nevertheless, every man dreamed of the day when he would make his "break" for freedom.

The penal administration, Pean soon learned, took an indifferent attitude toward escape attempts. When a man made a break, no sirens wailed, no guards with lights and bloodhounds went in search. Even if a deserter got through the jungles or across the miles of open sea, neighboring governments who wanted no part of the colony's flotsam would capture and return him. And if he died in the attempt, so much the better; there was one less incorrigible to bother with.

The officials, Pean also discovered, took an airy attitude toward many things. Graft, for instance. And reform of any kind. When Prince Napoleon established the colony in 1852, one of his ministers asked him, "By whom will you have the convicts guarded?" His Excellency replied, "By worse crooks than they are." That set the pattern, and it obtained, with a few shining exceptions, through-

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out. Many a well-meaning governor came for his two-year period to French Guiana with big plans and high hopes of rehabilitating the stagnant colony. But the Penal Administration officials had him beaten before he started. They would trump up charges to have him recalled, putting a blot on his political career, or undermine his plans with the force of inertia and delay, knowing he would be transferred after two years while they went on—forever.

Pean, hot with accumulated anger at all he had seen, took his anger to the current governor of the colony. "It seems impossible in this twentieth century," he stormed, "that such an altogether scandalous and futile system could exist; that over 400 warders, employees, deputy directors and directors are engaged in a penal service the only result of which is the complete physical and moral degradation of 6,000 men, at a cost of 30 million francs a year!"

The governor only sighed. "I agree with you, Captain. But it's no use. Believe me, I know. This is a little hell no man can conquer." He smiled wearily. "Perhaps it's even too big a job for God!"

"That, your excellency," replied Pean, "remains to be seen!"

Pean arrived back in France burning not only with anger but with tropical fever. For eighteen months he was bed-ridden. But during his feverish days and delirious nights he saw always before him the gaunt, hopeless faces of the *liberes*, the hollowed hopeless eyes of the convicts. When finally he arose shakily from his sickbed he sallied forth with crusading zeal. This time he had more than a vague conviction that "something should be done"; he had a program. It had two objectives: first, a long-range plan to abolish the settlement completely, and, pending that, the immediate beginning of a work of moral and social reformation of the convicts and *liberes*—especially the *liberes*.

Once again he got the runaround from those to whom Devil's Island was an unpleasant topic, conveniently far away from France, out of sight and therefore out of mind. He argued and pled, wrote articles for the press, spoke at innumerable meetings throughout France, haunted official chambers, kept the name Devil's Island ablaze in the conscience of government.

After three and a half years of this, he finally won his chance to give his program a trial. In 1933 he sailed for French Guiana—not alone this time, but with three other Salvation Army officers, volunteers who had, like himself, thrilled to the challenge of pioneering hope amid the world's worst collection of felons and human derelicts. One pair was a honeymooning couple.

The penal officials at Saint-Laurent greeted his return with something short of enthusiasm. But, since he had the backing of the Ministry of Justice, they



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We must spend money on getting our house in order for there are still gaping war wounds to be healed in walls and roofs. Our Industrial School needs many things, for during Japanese occupancy, Foochow buildings were exposed to looting and neglect.

And above all these things we need far more money to buy the necessities of life; our orphans know no other home nor parentage than that we give them. Without us they starve. Mr. Talbot writes: "we cannot see any halt in the soaring of prices," and while the American dollar has good value in China, it has been decreasing lately.

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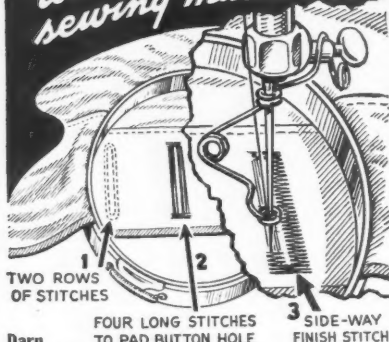
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gave him their indifferent support. After  
all, they reasoned, he could do little harm  
—and perhaps his plan for helping the  
*liberes* would take some worry off their  
minds. He wangled the use of an  
abandoned building and a small house at  
Saint-Laurent, and prepared to set up  
shop. News of the Salvation Army's ar-  
rival had spread, and *liberes* crowded  
about, their dark-ringed eyes set in  
emaciated faces, their bare feet gnawed  
about, their faces reflecting a tinge  
of the faint hope his coming inspired.

From the *liberes* he picked his workers  
—some to renovate and redecorate the  
place, some to act as cooks and kitchen  
helpers in the dining room and dormi-  
tories he planned to set up. One *libere*,  
a Left Bank artist who had slain his  
mistress years before, painted a sign:  
“L'Armee Salut—Le Foyer” (The Sal-  
vation Army Home), adding with a  
flourish “The House of Hope.”

The shelter's inaugural was ill-starred.  
Peana had planned to celebrate the open-  
ing with a free meal for all-comers, pre-  
ceded by a ceremony including speeches  
by the director of the Penal Adminis-  
tration and the commandant-mayor of  
Saint-Laurent. But when the speeches  
were done and it was time to eat, Peana  
discovered to his dismay that his cooks  
and waiters had succumbed to the joy of  
being employed again by going on a spree!  
The four Salvationists, their faces red,  
flung off their tunics and served the  
meal to the 2000 famished guests—while  
the penal officials smiled knowingly be-  
hind their hands. To cap the day, one  
of the officers fell ill with jaundice and  
Peana went down with malaria. And the  
next morning they awoke to news that  
during the night some of their “guests”  
had returned to plunder the place. Gone  
were the restaurant cutlery, the dining  
room china, the tools from the workshop,  
most of the provisions, all of the meat  
reserve—and even the cords from the  
flagstaff! It took two months to replace  
the stolen materials and get the restau-  
rant in working order again.

Undaunted, Peana and his officers  
started anew. Gradually they got other  
projects under way. A second home for  
*liberes* was opened in Cayenne, a farm  
developed in the jungle for raising vege-  
tables and meat for the cafeterias, car-  
penter shops to turn out furniture for  
the shelters and carved objects for sale  
abroad, a room for the mounting of rare  
species of tropical butterflies, a banana  
plantation which Peana and a half dozen  
willing *liberes* hewed out of virgin jungle  
with their bare hands to supply work  
for the men and profit for the homes.

All these projects took months to or-  
ganize, and almost infinite patience to  
operate. Peana had to learn the hard  
way. Men skilled in every form of deceit  
and trickery practiced their arts on him.  
One night two *liberes* came to his little  
cubbyhole office. They had between them  
4000 francs. Would he hold this for  
them? They were weak and might spend

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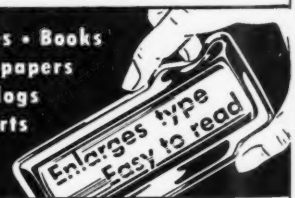
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it, and they were afraid to keep it on their persons anyway, for just two nights before, a convict had been murdered, and the 1000 francs he had saved had been taken from him. It was after banking hours, and reluctantly Pean took the money, giving them a receipt. He carefully hid the money in his quarters, then was called away to see a convict supposedly dying. He didn't find the convict, but when he returned his quarters was a shambles—doors broken down, furniture torn apart, papers strewn all over the floor—and the 4000 francs gone. The police only shrugged. It was no use, they said, nothing could be proved. The next morning the two "depositors" called for their 4000 francs, loudly declaiming that they had trusted *monsieur le capitain*, and waving their receipt. It took Pean a long time to make up that "run on the bank!"

At first, most *liberes* scorned Pean's offer of work as a means of rehabilitation. And his path was made no easier by some of the officials, the Chinese "merchants" who acted as receivers for stolen goods and dispensers of a cheap and vile brand of rum called "tafia," the native women, corrupt prison guards and others who made a living off the *liberes'* shame and suffering—all of whom saw the Salvationists' presence in the colony as a threat to their graft. Again and again, clever traps were laid for the officers. They received anonymous threats inviting them to leave the colony—or else. Clever traps were set to discredit them, several times they were waylaid at night by mysterious assailants, and on one occasion Pean's jaw was broken by a drunken *libere* whom he had befriended. The civil magistrates and police gave little protection; some even connived with the convicts and *liberes* to rid the colony of these "do-gooders."

No free meals or lodging were served to the able-bodied after the first day. The *liberes* were told, "If you want to eat, you must pay—one cent a meal and three cents for a night's lodging. There is work for every man who wants to earn his keep." Spurred by some of the non-convict element, a mob gathered to set up a great howl, threatened the lives of the "psalm-singing grafters," and left muttering imprecations. None returned that day, nor the next. On the third day, a group of *liberes* approached abjectly. "We are hungry," they said, "and we have no money." To which Pean replied, "Very well, go into the workshop or out to the farm, and when you have worked a while you will be fed." Gradually they caught on, and eventually the work projects were in full swing.

But it took time, and unflagging faith in the creatures he had chosen for his parishioners. Friendly officers of the penal colony shook their heads at Pean's methods of building the felons' faith in him and in themselves. He entrusted a notorious thief with a job involving the handling of funds. A man who had

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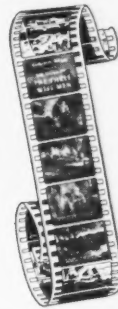
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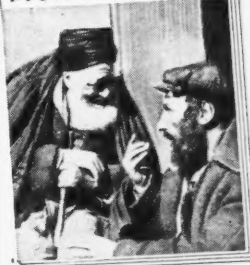
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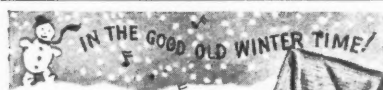
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served time for poisoning his wife was made cook in one of the shelters. A fellow whose crime had been the drowning of his illegitimate child was given the care of one of the officer's babies. A noted Parisian embezzler was put in charge of the accounts. A rapist-killer was set to guard the home of the married officer's wife while he was away.

There were failures, of course, but none that seriously disrupted the work or harmed the workers. To most of the *liberes* the strange tonic of being trusted was morally enervating. Only one failed monumentally, and his remorse drove him, like Judas, to commit suicide. This fellow, Guillon by name, was a relegate whom Pean had fished out of the moral cesspool at the Saint-Jean camp, and appointed him accountant at the Saint-Laurent shelter. After months of sobriety and apparent rectitude of life, Guillon suddenly resigned his job, went to live with a Negress, and stayed drunk most of the time—something dark in his immediate past driving him frantic. He showed up one night at the shelter, implored Pean to forgive him, and fled sobbing. The next morning his body was found hanging from the beams in the Negress' home. On his desk were copies of notes he had made daily during his service with Pean, notes that recorded every action of the Salvationists which he had supplied to certain elements in the colony who were trying to pin something on them. His traitorous act had preyed upon his mind, and he had made the traitor's bid for atonement.

Spiritual clinics were set up, religious services held in the jungle camps, block-houses and for the *liberes*. But religion was forced down no man's throat. All Pean asked was an honest effort at self-saving. And, slowly and after many failures, a few converts were made. Pean gave them bits of colored ribbon to wear as a steady reminder of the new life they had espoused.

In time the farms, plantations, workshops and shelter were "in the black" financially, and sales of convict-manufactured items abroad—plus the royalties from two books Pean wrote on life in the colony—supplied him with the funds needed for the implementing of his long-dreamed-of program for the repatriation of *liberes* who had served their *doublage*.

After the idiom of the colony he called his plan "The New Doublage." It worked on this wise: When an able-bodied *libere* applied for work, he was told that for his labor he would receive lodging, meals, and two francs a day to spend for incidental comforts such as tobacco. At the end of the month he would receive a coupon to the value of 40 francs, which, if he desired, he could exchange for ready money. But if he saved 20 of these coupons, until he had 800 francs to his credit, he would get in exchange a ticket to France costing 1600 francs. The ticket would be bought for him, and the Salvation Army would meet him at the

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docks and sponsor his new start in life. This was a boon not only to the short-termers but also to those condemned to perpetual exile—for in the law governing *doublage* Pean had dug up an almost forgotten provision which stated that any *libere* who maintained himself for five years after release from convict status, without having attempted escape or otherwise incurred punishment, was eligible to leave the colony, with full civil rights restored. Until Pean got his "new *doublage*" under way, this provision was an empty one, for it had been virtually impossible for a man to pile up five years' good conduct, to earn a living honestly, or to resist attempting escape.

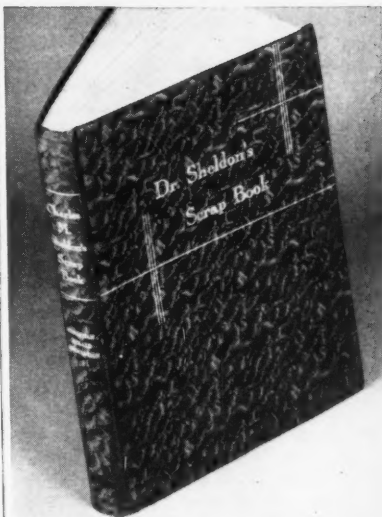
The relatively few *liberes* who had been able to get back to France had made sorry records. Their moral nature vitiated by long residence in such a place and among such compatriots, they were no match for the odds against them in the homeland. With no better papers than those stamped with the Penal Administration insignia, employment was almost impossible to obtain, and they quickly drifted back into crime.

Pean's scheme—if it worked—would change all that. Surprisingly, it did work! To men whose every waking thought was his hope of fleeing the hell of Guiana, it proved a huge incentive. By it they were not only assisted to earn and save toward their passage home, but they were brought under the Army's continuing influence for a period long enough for Pean to work his more difficult reforms on their characters.

Less than two years after this revised version of *doublage* was set up, the first crop of *liberes* was ready for repatriation. Pean sailed for France with them, coaching them all the way regarding their conduct. "The whole future of your comrades back in Guiana, and of the colony itself," he told them repeatedly, "depends on you!" Newspaper reporters met their ship, and editorials the next day predicted an immediate crime wave from "Pean's Pariahs."

The crime wave failed to develop—then or later. His pariahs came back rehabilitated not only politically but spiritually as well, it seemed. To any who doubted, the facts spoke for themselves. By 1939 he had returned 804 former convicts—and out of this number, according to official French records, *only three were ever in trouble with the courts again!*

The publicity given the success of his efforts established him as an expert on Devil's Island. He had accomplished—not in just a few cases but in wholesale lots, and on the toughest of material—the thing penologists and social scientists had said was impossible. Coming back to France periodically to arrange for the care of his repatriates, he usually lingered long enough to get in some effective licks toward his long-range purpose—the liquidation of the penal colony. Now he didn't have to cool his heels in the outer



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chambers of ministers. They sought him out. And when a *Commission Interministerielle* was formed to draft a proposed law to abolish the colony, he was the first and only non-government person to be made a member. For ten years he had been demanding such a law; now he was asked to help write it!

He did not rest here. He knew that the feet of any wide-reaching reform move slowly, and that many a measure dies within sight of its goal simply because those pushing it stop too soon. A half dozen times before, reforms affecting the colony had been voted by the Chamber of Deputies only to be defeated in the Senate. And each time reports had gone out to the world that Devil's Island was to be abolished. Even while the proposed law was being drafted, he kept up his pressure. He blew the trumpets everywhere. The Salvation Army arranged mass meetings in Paris and other cities, inviting leading members of government to speak, putting them on the spot. Pending the passage of law abolishing the colony, he aroused popular demand for a better and more humane administration.

On June 17, 1938, the *Commission Interministerielle* finally sent a report to the President of the Republic asking for a decree officially suppressing Devil's Island, substituting penal servitude in a normal penitentiary, and abolishing the system of compulsory residence in Guiana after sentences had been served. It was not proposed that the decree should permit the bringing back to France of convicts still serving time. But it did provide for the gradual depopulation of the colony, perhaps within ten years or so. The decree eventually was signed, and word again went out to the world that Devil's Island was through.

Happy at the accomplishment of at least a part of his major objectives, Pean was preparing to return to French Guiana when the war dropped its iron curtain between him and his parish of pariahs.

Worse yet, the invasion of France almost completely immobilized the Salvation Army as an organization there; Hitler wanted no part of the Army's ways and ideas. For the duration, therefore, Pean fretted in Paris and bided his time. Meanwhile, even during the war and the changes in government, his labors were bearing fruit, though he did not know it at the time. In March 1943, Guiana rallied to the Committee of National Liberation, and one of the first acts of the DeGaulle government was the replacement of the old penal administration in Guiana with a more humane regime, looking toward the eventual abolishment of the settlement. Lieut. Colonel Xavier Sainz, a medical officer attached to colonial troops, took over in August 1944, and immediately began putting into effect most of Pean's ideas.

Then, early this year, came the official order to liquidate the colony entirely,

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and Pean was the government's unanimous choice to supervise the liquidation. With his commission in his pocket, "the happiest document I ever carried," he flew to Cayenne. No regular ships being available, he hired a native canoe for the long trip to Saint-Laurent. It was a 48-hour trip down the Maroni, but he arrived at his destination—on Good Friday.

It was night when he stepped ashore, and nobody had known of his coming. He made his way to the little Salvation Army shack where religious services were held, and found a meeting in progress. The officer he had left in charge, eight years before, was on the rude platform, pleading as of yore the love of God for stumbling, blundering men. Nine years ago, this officer, then a young man, had volunteered for Guiana service—for three years. He had been here nine, and was now so aged in appearance that Pean scarcely recognized him. The officer's wife, whom Pean remembered as a vital young woman, sat at the little reed organ, her hair turned white as snow. Pean stood in the shadows outside, tears flowing down his cheeks.

When his presence became known, the meeting broke up in hilarious confusion. Word of his arrival quickly spread, and the next day the convicts and *liberes* came from miles around to spread flowers in his path and welcome him like a conquering hero. Embarrassed and shaken with the emotion of it, he could scarcely get down to the pressing details of the liquidation.

On Easter Sunday, a great mass meeting was held in his honor and to make formal announcement of the colony's final liquidation. He stood on the rude platform and looked out over the great crowd of men for whose saving he had given 18 years of his life. On his breast was pinned the ribbon of an Officer of the Legion of Honor, the highest award to which a Frenchman might aspire. The closing words of the citation that went with it read: "*He has the soul of an apostle.*"

But when he attempted to speak to the crowd, he had no apostolic message. All he could manage to murmur was: "How fitting that this meeting should be held on Easter Sunday!"

His voice broke, and he got no further. But it was enough. His pariahs understood.

ANSWERS TO  
WHAT DO YOU KNOW ABOUT YOUR BIBLE?  
(See page 61)

1. Moses. Heb. 11:27
2. Sarah. Gen. 23:1
3. Timothy. II Tim. 1:5
4. Abner. II Sam. 3:32
5. Enoch. Heb. 11:5
6. Ehud. Judges 3:15
7. Anna. Luke 2:37
8. Obed. Ruth 4:17
9. Gamaliel. Acts 5:34
10. Uzziah. II Chron. 26:5

NOVEMBER 1946

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The perfect low-priced gift for your Sunday School Class, and the many friends you would like to remember this Christmas. We will enclose your own card or one of our gift cards and mail the calendar in a cardboard tube direct to your friends or you can buy the calendars in quantities at the special prices given below. Of course you will want at least one calendar for your own home, more than one for you can afford to put a calendar in each room when they cost so little.



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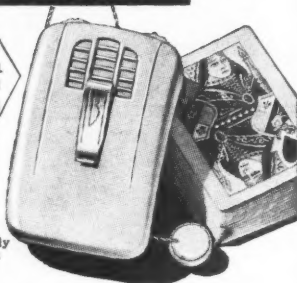
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# After All!

**NONSENSE DESERVES ITS PLACE IN THE SUN**



### Considerate

"We Do Not Tear Your Clothes With Machinery. We Do It Carefully By Hand"—Sign in a laundry window.

—Watchword.

### Definition

"Dad, what is a counter irritant?"  
"A woman who shops and shops and doesn't buy a thing, my son."

—Pathfinder.

### Cute

A little girl returning from a visit to a barber's, and referring to his use of the electric clippers on her, remarked to her mother: "I know my neck was dirty, 'cause he used the vacuum cleaner on it."

—Selected.

### Eggscuse Please!

Manager—Why did you send back those eggs. Weren't they cooked long enough?

Customer—Yes, but not soon enough.

—Exchange.

### Asking Father

Old Slow Poke: "Mister Jackson, er—that is, I would like to er—that is, I

mean I have been going with your daughter for five years."

Jackson: "Well, whadda ya want—a pension?"

—McCall Spirit.

### Unnecessary

"Do you wish your office furnishings insured against theft, Mr. Grandon?"

"Yes, all except the clock. Everybody watches that."

—Pathfinder.

### ... Each Shining Moment

Plumber (arriving late for water leak in cellar): How did you manage?

Housewife: Very well. While waiting, I taught both my sons how to swim.

—Watchman-Examiner.

### + & —

The housewife heard a crash in the kitchen. "More dishes, Mandy?" she called.

"No ma'am—less," the maid answered.

—Exchange.

### Bad Spell

Doctor: "Were you ever troubled with dyspepsia?"

Patient: "Yep."

"How long ago was that?"

## Little Horace

By Lundberg



Storekeeper: "Do you want a nickel eraser?"  
Little Horace: "Naw, a rubber one is better."

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"When I was in school. I was asked to spell it."

—The Carbon Copy.

### Trapped

Sorry to have kept you waiting, but I've been setting up a trap for my wife."

"Great Scott, man, what do you suspect?"

"A mouse in the kitchen."

—Selected.

### Big Kick

Joe—Did you ever tickle a mule?

Bill—No.

Joe—You ought to try it some time.

You'd get a kick out of it.

—Exchange.

### Cute Sayings

Duane, aged three years, watched his baby sister in great astonishment as she pulled herself up in a standing position for the first time. Then he rushed excitedly into the next room, calling, "Oh, Mother, come quick! Sister is standing on her hind legs."

—Children.

### Advice

He sent his precious poem to the editor. "Let me know at once whether you can use it," he wrote, "as I have other irons in the fire."

In a few days the answer came back from the editor: "Remove irons, insert poem."

—Selected.

### Three Good Reasons

"Hey, Buddy, how come you joined the Army?"

"First of all I wanted to fight; second, I felt it would make me physically fit; and third, they came and got me."

—Exchange.

### Simple

Mother: "Lena could have married anybody she pleased."

Neighbor: "Well then why is she still single?"

Mother: "She never pleased anybody."

—Link.

### Big Help

The high school student had just asked his father for an extra dollar on his allowance. Dad was in an expansive mood, so as he handed the money to him admonished:

Dad: Remember, Son, it is just as great a burden to learn to spend money wisely as it is to earn it.

Son: Yes, Dad, I understand. And I'm going to help you bear your burden. You earn the money and I'll spend it.

—McCall Spirit.

### Sensitive

An aged woman was compelled to testify as a witness in a lawsuit. Asked to tell her age, she appealed to the judge, "Do I have to tell that?"

"Why, yes, madam," replied the judge.

"It's a proper question, and at your time of life you surely need not be sensitive about your age."

"Well," she said reluctantly, "I'm 97."

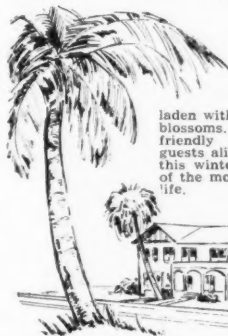
"Now," said the judge, "that admission didn't hurt you, did it?"

"Oh, yes, it did, judge," was the embarrassed reply. "You see, everybody thinks I'm 100."

—Boston Globe.

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# Straight Talk

Edited by FRANK S. MEAD

## June Bugs

Dear Editor:

I was surprised to learn from you (see Sept. C. H. page 88) that the June bug gave a light. In our part of the state, fireflies do this. Entomologically yours, Dundee, N. Y. Mrs. A. F. Wright.

Dear Mrs. Wright:

In our part of the state, June bugs and fireflies are one and the same.

Illuminatingly yours,

Frank S. Mead.

P.S. And sometimes they're "lightning bugs."

## Covers

Dear Editor:

List me as a reader who has never found any criticism of CHRISTIAN HERALD worth writing to you about, except the hypercritical letters some other people write.

My only criticism of your May cover would be that the baby is not as cute as my two-year-old and that I am not as pretty as the mother. However, I am glad that I look more like that mother than like Whistler's mother. If I didn't, I'm sure my husband would have picked some girl who did, instead of me!

CHRISTIAN HERALD is justly proud of its covers. Each one is a lovely surprise. Do you ever have anything without printing on them that could be used for framing? Grand Junction, Colo. Mary C. Smilie

● If we all had reader Smilie's sense of humor, what a world this would be! No, we're sorry: we do not have covers without printing. Maybe some day we will, but right now the fuss and feathers, to say nothing of the increased cost, make it impossible for us to offer such a service. But we live in hope . . .

## Pants

Dear Editor:

I am surprised at Dr. Poling's answer (to the woman who asked whether it was un-Christian for a woman to wear slacks, in the August C. H.). Slacks are a glorified name for pants! But a man does not respect, much less glorify, a woman who wears pants. It places her outside the bounds of the respect and honor due to womanhood. She also loses respect for herself . . . Seattle, Wash. Rev. Robert Asa Smith

● We believe Dr. Poling answered it well when he said he was very positive that God has no judgment as to slacks. Dr. Smith quotes Deut. 22:5: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment . . ." But you see,

brother, there were no slacks when Deuteronomy was written, and furthermore men in those days wore gowns which quite resemble the gowns some women wear now, and nobody wore pants, and the women of Deuteronomic times wore gowns quite like the gowns the men wore then and later, and it's all very, very, confusing. All I'm sure of at this point is that I do *not* want to wear an Arab's gown in New York!

## Children's Section

Dear Editor:

. . . I wonder if I might suggest a children's section in CHRISTIAN HERALD? . . . Mrs. Virginia Anderson  
Kansas City, Kansas.

● Thank you for the suggestion! How we would like to do it—we're the kind of magazine that should do it, and had we the paper! CHRISTIAN HERALD is an adult magazine; there are other magazines exclusively devoted to children—many of them religious, published by denominational houses. These periodicals can do a much better job of it than we could, with only a page or two to spare for such a department. A skimpy children's section is worse than none at all, and we don't like to skimp, anywhere.

## Deluge

● That cover contest (September) is really something! Our secretaries are doing their level best to dig out from under the pile of mail that has come in, but we can't possibly make a report on it this month, as we had hoped. It is far and away the most popular poll ever conducted by CHRISTIAN HERALD.

Watch for announcement of winner, etc., next month.

## Early Birds

Dear Editor:

. . . I wonder as I read Miss Runbeck's article, "Two Evenings in Every Day" how she could work or even sit and read for three hours before having her breakfast. I can hardly wait for my coffee to boil or bread to toast after getting dressed and going down in the morning. Collinsville, Conn. A Subscriber

● I envy Miss Runbeck her willpower, too! Once, a brother writer told me the time to write was be-

tween dawn and seven A. M. I tried it for a month, and what I wrote between dawn and seven wouldn't have been purchased by a comics-book editor. Later, in the Canadian Rockies, I got up every day for a week to see the sun rise over a great peak; a friend told me it was the loveliest sunrise in all the world. For seven days I got up in the middle of the night, in the dark and the cold, and stumbled out to see the sun—which refused to come up! The eighth day I slept—and the sun came up!

I envy Mrs. Runbeck her will—but I don't get up at dawn, any more.

## Lessons

Dear Sir:

My whole family joins me in thanking you for the return of the Sunday School Lessons. We missed them so much! We read the CHRISTIAN HERALD from cover to cover and enjoy every line of it. St. Paul, Minn. Ida M. Martin

● We have a separate file for the "Thanks-for-the-Sunday-School-Lessons" letters, and it grows daily. We certainly guessed wrong on that one! The readers have been more than gracious in their thanks: the thank-you notes almost equal the protests that came when we took the Lessons out.

## Christian Science

Dear Editor:

You have an article in your August number on "Does the Catholic Church Believe in Freedom of Worship?" and you would not want any of your readers to join the Catholic Church. Then why do you want the readers to join the Christian Science Society, and that is the reason you put the advertisement of the *Christian Science Monitor* in your paper . . .

Mrs. Eleanor L. Cesander  
St. Paul, Minn.

● Sorry you got an idea like this. We leave our readers quite free to join any Church they wish. We did not suggest that they become Christian Scientists; we merely advertise one of the nation's greatest newspapers. The ad might be construed to be another indication of our CHRISTIAN HERALD policy of religious tolerance.

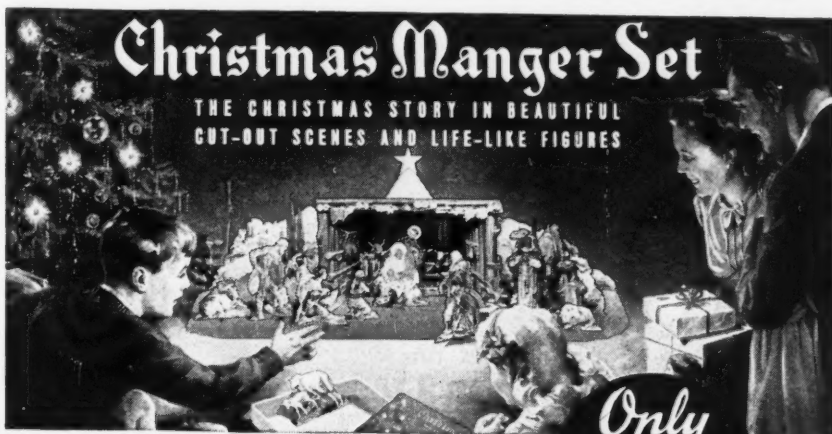
## Sabu

● Little Sabu, the Hindu boy in Hollywood, covered himself with glory and medals in the South Pacific fighting, and came home to . . . but suppose we let him tell it:

I was determined to go to church to offer up my thanksgiving, but I made the mistake of walking into the first one I came to. A visiting preacher was occupying the pulpit, and instead of praying, he gave a travel-talk on Mexico that lasted an hour and five minutes. I was so mad by the time it was over that I almost lost all my Christianity.

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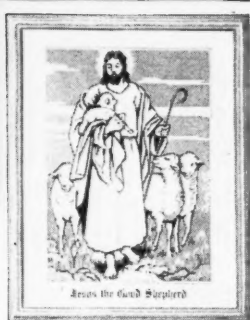
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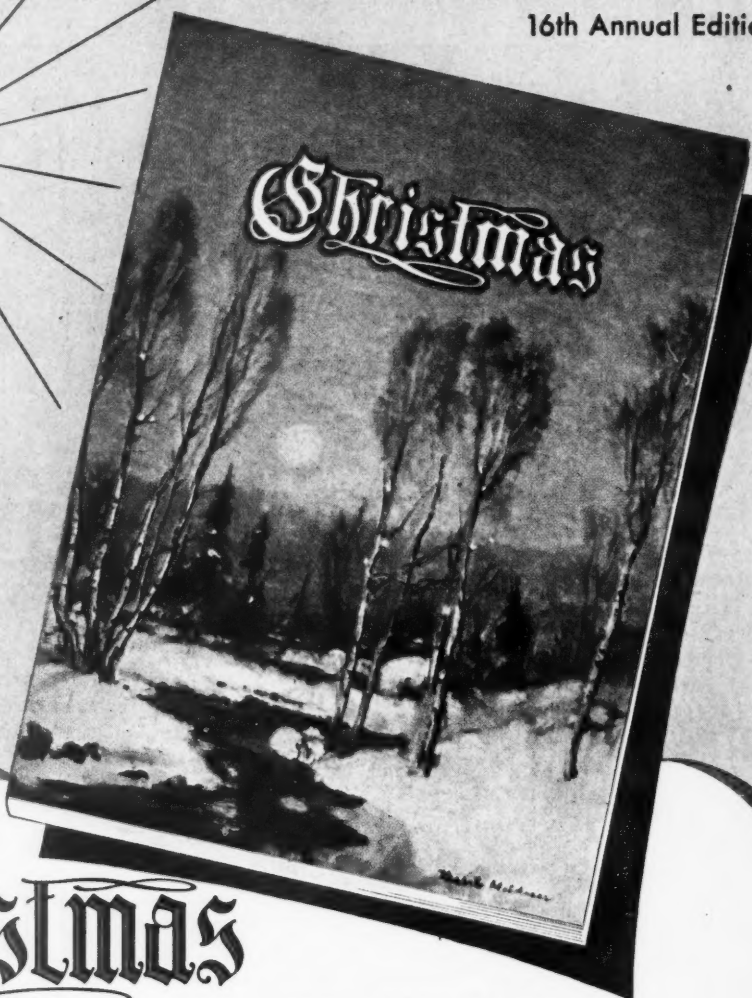
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16th Annual Edition



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EDITED BY RANDOLPH E. HAUGAN

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